

October, 1896.

THE FLAMING SWORD



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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

CAMP AQUARIUS, S. A. T. of K. U., holds its regular meeting every Tuesday evening at 8 o'clock, at the Acme, (Room 6) 119 East 5th street, Los Angeles, Cal.

All who desire to investigate Koreshan Science are cordially invited to attend.

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word was God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—Ella M. Castle.

Flaming Sword

"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

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The date on the wrapper indicates the time when subscription expires, which should be renewed promptly if the continuance of the paper is desired.

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The Bible, Is It True or False?

Is the Bible from God through man, or by man without God? If by man independent of divine inspiration and illumination, then the probability is that it may be false. If from God through human instrumentality, and therefore true, it embraces the possibilities of sustaining that truth against the combined attacks of materialism and infidelity, and against the more subtle and dangerous—because disguised—infidelity of the so called higher criticism.

If it be admitted that God indited the Bible, then the instrumentality cannot be questioned,—for God chooses the instruments through which to perform his work and to accomplish his purposes. The Almighty will not botch his work. He proceeds regularly and in order to create, not from imperfect data, but from the masterful perfection of integralism, both of form and function.

Is the Bible from God? This is the question in discussion between its devotees and opponents, whether those opponents be atheists of the materialistic or spiritistic type, or of the kind publicly known as the "higher critics." What reason have we to believe the Bible? None whatsoever, if it be not in agreement with genuine science, by which we mean a knowledge of the universal kosmos and all that pertains to it.

Nature is from the Cause of things, by whatsoever name the Cause may be designated. Nature, then, is true; no man can dispute this proposition. Who, then, can interpret the Bible? That Cause alone wherein the subtleties of being inhere,—that Cause whence is derived all the variety of form and motion, that origination whence springs creation and which perpetuates being,—must read the book of nature if ever it be correctly interpreted. God only can comprehend that which he has performed.

To comprehend nature is to comprehend its God; and before one can comprehend its God, that God must be involved. The anatomist cannot comprehend anatomy through the special study of any one part distinct from all parts. The thorough anatomist studies and knows every distinct division of anatomy, not only from a knowledge of every part, but through a knowledge of the relation of those parts as they obtain in the structure of integralism and constitute a whole; and so with the study and knowledge of the integralism of the universe. A knowledge of the relation of the anatomical structure cannot obtain without a knowledge also of the physiological activities dependent upon the correlated unity of both function and form. Who, then, is the scientist? Who possesses the keys of knowledge? Who can unlock the arc and unfold the arcana of the science of God, and thus of Godliness? Who? *He only who has the wisdom of God.*

Enemies of Koreshanity, bring whatsoever charge you may against us, we have you on the hip! If you understand the universe, then you can interpret it; your knowledge is its rendering. If you understand it as a whole, then you may read its parts. If you understand it not as a whole, then you *cannot* correctly render to us the meaning of any of its parts. The ignorant man, at least the one who confesses his ignorance, should never assume to teach. Of all men, the "agnostic" should bridle his tongue. The man who says, "I am an agnostic," should be bound over to keep the peace, whether it be Ingersoll or those whom he apes, or any man who, parrot-like, reiterates his sentiments or effervescences.

IS THE BIBLE TRUE?

If the Bible, as the expression of the divine character and will, and as the exposition of the purposes of Deity, has been given to the world through instruments

chosen by Deity, then it is the counterpart of creation so far as revealed, and is prophetic so far as the divine lumin indited for the world its penetration of the future. The confirmation of the illuminative source of the Scriptures must rest entirely with the facts of nature and the unmistakable rendering of this great book into the language of *science* (knowledge).

As the Scriptures open with a delineation of creative effort, and with a revelation of the laws, order, and design of the works of God in the evolution of that creative application which culminates in man, bearing both the image and the likeness of God,—it follows that God has expressed these things correctly in the language of inevitable, unmistakable, and unalterable science, if they be the works of God. Has nature, either in its form or laws, been properly interpreted, and its forms and idioms of expression correctly rendered from the language of creation into the language of science, by the so called scientist of today? No! No!! No!!!

The first question of the modern scientist remains unanswered; the question upon which all others depend is yet the enigma of the school of modern thought. No scientist (?) of the past has ever dared to pin his reputation to the unequivocal maintenance of the proposition that the earth moves from west to east. The scientist (?) of the present is yet seeking for some positive evidence that the interpretation of the phenomena of apparent celestial motion, in its relation to the status of the earth,—the premise upon which he has fabricated the stupendous error now leading the mind of the "scientific" world—affords circumstantial evidence to the conviction that the earth revolves daily upon its axis. No testimony has ever yet been educed, no evidence advanced with weight enough to establish the conviction in the mind of the modern so called scientific investigator, that there is such a thing as the science (knowledge) of astronomy.

If there be a disagreement between the Bible and the book of nature, one is false. As nature cannot be false, and if the disagreement exists, then the Bible is false. Who has rendered the supposed language of Deity, given through supposed inspiration, into the common language and idiom of the human race? Or who has rendered the language of the book of nature into the language of science? It has remained for the Koreshan System to provide the means for the scientific demonstration of the unity of the language of the book of nature and that of the book of inspiration. We have advocated the doctrine of the Cellular Cosmogony and, upon the basis of its demonstration, the unity of God and man for more than twenty-five years, or since 1870. We are now demonstrating to the comprehension of the world, through the instrumentality of mechanical device and geodetic survey, the accuracy of our interpretation of nature,—the language of the God of nature. The contemplation of the stupendous revolution of conviction and belief, to be wrought through the force of reason founded upon the results of the observation of accurate geodetic engineering, is appalling. For this reason, if for no other, we would not dare the assump-

tion of the claim of mental power to comprehend the universe or any part thereof, to devise the means for its interpretation, or to apply the principles for the disclosure of the mysteries of creation, in the suggestion of mechanical apparatus which will irrevocably stamp with the seal of verity the premise of our structured logic and proof of what we declare, without ascribing that possibility to its genuine source, namely, to the God of our being;—for if we are empowered to reveal the truths of creation and to express them in the language of TRUE SCIENCE, we are therefore actuated by the mind of Deity. He who dares to pretend to discover and reveal the works of God without attributing that possibility to the illuminating wisdom of the Eternal, is a conceited and miscalculating plagiarist. God demands the recognition of his hand and mind, not alone in the works of creation, but in the *revelation* of the mystery of his accomplishments.

Follow, through careful perusal of the *physics department* of THE FLAMING SWORD, the reports and explanations of experiments made by the Astronomical, Geodetic, and Civil Engineering Staff of the Koreshan Unity, for the physical, mechanical, and mathematical proof of the unity of science, in the rendering of nature and Scripture into the unified language of human comprehension.

The Koreshan Dispensation.

October 18, the Anniversary of the Birth of Koresh and the Beginning of the New Era.

The relations of human activity as expressed outwardly in the history of the world, to the hidden impulses from which the world's progress is derived, are not arbitrary. The progress of a race or a nation cannot be in advance of the quality of the mental force it contains. The real heart of a people must be expressed in the course of its affairs; and ultimately, the highest ideal, as the product of national or racial aspiration, is expressed in *personality*. There are periods in the world's history when crises are reached. There has never been a crisis in the world in which there was not produced, through human desire, a *man* to meet the exigencies of the hour.

Cromwell, Napoleon, Washington, and Lincoln each espoused the cause of their people and fought for their liberty; each became a pivot around which swung the activities necessary to accomplish the settlement of the issues upon which depended the destiny of the nations. Through their deeds alone their characters were established. The world, because of their benefactions, has exalted them in its memories as heroes. On a higher plane, and as the result of the operation of a higher law, Moses came as the deliverer of Israel from Egypt, through whom the Israelites were led to the position of national integrity and honor.

Likewise, as the embodiment of the soul of the Jewish nation, Jesus appeared as the matured fruit of a long cycle. Nineteen hundred years ago, He stood forth in

humanity as the majestic form and reincarnation of righteousness; he knew no peer, he acknowledged no superior. His claims, if not true, were extremely blasphemous in their character; but if true, they were such as to distinguish him as the most remarkable character of the day, in contrast with the quality of mental darkness with which he was surrounded. His claims were proved to be true by the character of his life and the purity of his doctrines; by the application of which he triumphed over death and all his enemies. The truth he brought to the world—the truth he *lived*, was evidence of the purity of his mind, his mission, and his motives. He has exerted a greater influence over the world than any other man; the day of his nativity is kept in the memory of millions, and the year of his birth is stamped upon every coin and legal document of a score of nations.

But is this the end of his career? A great panacea is needed. The world does not know the truth, it cannot apply it; it is in ignorance of the laws of life, it cannot obey them. The world's dispensations have always begun with a kind of integralism; there has never been a world-wide movement that has not found its *inception* in the mind of *one man*. The constant desire of thousands since the time of Jesus, for the culmination of his work, will not be without effect. As the real heart of a race of people or a nation is continually manifested in its current history, there come times when all their energies are summed up in *one man* as the product of their progress. This is markedly so in the path of the activity of the divine mind, manifestations of which mark the termini of epochs or dispensations.

The great circle of Mazzaroth has completed its revolution; the great Sign has appeared on the ecliptic of human development; the unerring Hand on the dial of the ages points to the end of another cyclic career of amplification. The great need of the world is today personified; the universal remedy stands today in tangible relations to the world of humanity. Koreshanity proclaims the presence of the Personality in whom are involved the elements of righteousness, the principles of justice, and the evidences of absolute integrity, the Messenger of Truth, KORESH the Shepherd. His birth marked the beginning of a new era; we are now fifty-seven years in the Dispensation of Koresh. His natal day was October 18, 1839.

Koreshanity is the unique and integral system he has founded. The marvelous system he has put forth is the index of the character of the mind producing it. Each dispensation of the world's history has been ushered in by means of the introduction of a new order of thought, religion, and social relations; every such system has had stamped upon it the *character* of its founder. Likewise, the character of the Koreshan System is necessarily the result of the character of its originator; the integrity of the system *proves* the integrity of the man. It is also just as true that only those fitted to receive the highest benefits of the system can at once recognize and comprehend the truth he declares, and realize the strength of the evidences and the credentials he brings.

It is because of this fact—because thousands have not been able to comprehend the marvelous system of Koreshan Science—that Koresh has had to contend with the dense darkness which envelops the masses. Truth merits the greatest welcome from a world needing it; but history demonstrates that it has never gained a foothold in the world without a *mighty struggle*. Because of this fact, the Founder of the Koreshan System stood *alone*, without friends and without a following, for years after his discovery of the principles he now inculcates. For the past ten years he has made some progress under the most *adverse circumstances*, and against the work and vilification of his enemies. Amid seeming discouragements his march has been steadily forward, and today there clusters around him a large group of earnest disciples, representing the highest development of the age—not in the wisdom of this world, but in the power of recognition of his office and comprehension of his truth.

After years of endeavor to dispel the world's darkness, the results of his labors are being made manifest. We have now come to the end of a prophetic period; 1896 will be a memorable year in the history of Koreshanity. The tide is turning in favor of the Koreshan System; in the great city of Chicago, where before it has been impossible for Koresh to obtain a fair hearing, and where he has been maliciously persecuted and vilified, the daily press is now doing a great work for him in the publication of elaborate articles concerning his system, and opportunities are being extended to him by means of the press associations and dailies in various parts of the country, to set forth the principles of his cosmogony. In Denver, San Francisco, Los Angeles, and other places where he has been promulgating his system for the past few months, the daily press has assumed a most favorable attitude toward him. Today, opportunities for active propaganda and work of promulgation of Koreshan Science exceed by far those of any previous year in the history of the system.

Soon the world will be startled by the absolute demonstration of the scientific basis of the entire system—the Cellular Cosmogony. As a matter of news, the facts of the demonstration will flash over all the world within twenty-four hours after it is accomplished, and millions of people will be informed of the demonstration of the most remarkable discovery of modern times. As a profound subject for investigation, the concave theory of the earth will attract thousands and thousands of minds in all parts of the world; scientists will be *forced* to relinquish their claims to authority on scientific subjects, and scientific men and the universities of the world will be compelled to come to Koresh for enlightenment! The scientific campaign is inaugurated, and the world's great revolution is at hand.

In commemoration of the anniversary of his nativity, we publish this month a noble, illustrated article appearing in the *Chicago Journal*, October 17. We are sure that this will be a source of greatest encouragement to his people, and of interest to all our readers the world over. His disciples will continue to sacrifice their

energies and abilities for his success; they have now before them the accomplishment of the great work of demonstration of the fundamental premise of the system. But the work will not stop at that, for then the greatest work and success of the great Scientist will have only begun; his truth must sweep the world, and the great tidal wave must dash to pieces every structure of fallacy so that the Temple of Truth may be reared from the true scientific foundation. Then the world will realize that the new epoch, the Golden Age, the Dispensation of Koresh, has begun. We will advance with him until the world's liberation is accomplished, and Koresh bursts forth upon the world as the shining Orb of Universal Day.—*Ulysses G. Morrow.*

The Doctors of Finance Puzzled.

[The following is from a letter written by Koresh October 15, while en route to Estero, Fla.]

General Palmer and Buckner, the so called "sound money" Democrats, boarded our train at Birmingham, Ala., on their way to Montgomery, where they are to speak. A number of adherents to the gold standard cause accompanied them. I availed myself of the opportunity to gather the customary amount of information on the vital issue, namely, the money question. I conversed with a number of them, especially the nominee of the "sound" and tinkle party, for President, General Palmer. It would surprise you to note the fund of information derived from this venerable and antiquated gold standard bearer. The two candidates, relics of the American rebellion, representing the Northern and Southern armies, appear suggestive of the forlorn hope they at present represent.

I heard one gentleman remark: "General, in my public speaking [he gave the impression that he was actively in the field], I tell the people that we have no hopes of winning in this campaign, but that we are organized for the purpose of upholding, preserving, and perpetuating the principles dear to every genuine Democrat and to the heart of every true American." He did not say anything about the British single coin dollar, the standard of which was fixed by Robert Peel and the Bank of England in 1816, *the fiat of the government*. He forgot to mention that.

From what I gathered (*sub rosa*), it appears that the gold standard Democrats are running this campaign merely to add their might to the possible defeat of Bryan and the election of McKinley. They are interested in one thing,—the contraction of our currency and its control by the usurer. The thing that is good for the people is not good for the multi-millionaire, in their estimation.

I remarked that, "if all the nations of the world combine in the demonetization of gold, it will not be worth ten cents on what is now called the dollar." They could not see the point, from the fact that gold bullion was worth as much as gold coin.

General Palmer argued that there was no sense nor honesty in attempting to fix the ratio at 16 to 1, when

the actual ratio was 33 to 1. I asked him upon what basis he declared this to be the correct ratio; whether it was on the relative amounts of gold and silver in the world, or on the present commercial or bullion valuation. He said he had no means of knowing the relative amounts, but it was the value of the commodity as fixed by demand in the markets of the world. I then asked what made the silver dollar I held in my hand worth one hundred cents, and on a parity with gold, as they claimed. The reply by a man in the crowd was, "because the government has refused to coin any more," which of course is one of the falsehoods to which resort is so common among the goldbugs. I could not get them to see that the government stamp on a piece of silver raised the value of coin from what they call "53-cent bullion," to 100-cent coin.

I ventured on another tack, on the ground that the Republican party which they were sustaining by their campaign, had pledged itself to work for the promotion of an international agreement for the free coinage of silver. "If the Republican party is honest in its pledge, it desires this result as a final settlement of the money question. Does the Republican party think that a 53-cent dollar would be a good thing if the entire world were to endorse the proposition through the instrumentality of that party and the American nation? or does it think that 53-cent bullion will become 100-cent bullion?" He seemed dazed,—the question was not even comprehended.

I made still another venture. "If all the nations unite in fixing the ratio at 16 to 1, free coinage thus placing silver on an absolute parity with gold [a thing the party pledges itself in its financial plank squarely to perform], do you think the virtual ratio would be 33 to 1 instead of 16 to 1?" This was another poser, to which he replied with emphasis: "We want an honest dollar!" I suggested the inference, that if all the world should unite on the free coinage of silver, one or the other of the two metals would apparently change its value; and that if from his standpoint the value of gold was intrinsic, not affected by the stamp, the 53-cent silver bullion must necessarily advance in price equal to gold at the prevailing ratio. "How does that agree with your statement that the government cannot fix or alter the value of a metal by fiat?" said I. This was too much for them. By that time they had lost their interest.

The whole batch are dishonest dogs. I do not mean this in a personal sense. Some men are ignorant, and we ought not to impute dishonesty when ignorance is the prevailing quality. The more I observe, the more assured am I that the so called gold party has a double face,—one for the people, the other for English money supporters.

The Lord Jesus instituted and practiced the Communistic System.

There are two incentives to action: love of use to others and love of use to self.

Dr. Teed's Idea.

Advanced Theories of the Koreshan Theology

SCIENCE IS EMBRACED.

Earth Regarded as an Immense Hollow Globe.

INDUSTRO-SOCIAL SYSTEM.

Doctrines of Koresh are Founded on a System of Cosmogony,
Which He Uses as a Basis.

(From the Chicago Journal, October 17, 1896.)

Koreshanity is a system embracing every department of science, and including every form and quality of creation and life.

Dr. Cyrus R. Teed, better known as Koresh, its Founder, was born in New York state, Delaware county, in 1839, and was illuminated in Utica, N. Y., in 1870. The theological doctrines of Koresh, founded upon a system of cosmogony which he makes the basis of theological conviction and social organization, were so radically in contrast with the orthodoxy of the day as to bring upon his head the anathema of modern Christianity. It is partly owing to this radical difference of religious opinion, he says, that the press of the country has been led to a misapprehension of his teachings and purposes, and to consequently express the sentiment of the enemies of Koreshanity.

From the time that Dr. Teed entered upon the more active propaganda of his system, this being in Chicago, September, 1886, he declares that he has been held up to public ridicule, and oftentimes to charges of most serious import, which, if not true, distinguish him as the most thoroughly abused person of the century.

Koresh claims to be establishing an industro-social system of an organic character, the form and function of the physical universe comprising the pattern for its inauguration, development, and perpetuity. This can only be comprehended by something of a knowledge of the Koreshan astronomical system, which in Koreshanity is designated as the Cellular Cosmogony, or the Concave Theory of the Earth.

Dr. Teed teaches that we do not live on the earth as a convex surface, but that the world is a concave sphere, all material life existing on its inner surface. The Koreshan System describes the earth as curvating concavely about eight inches to the mile; this would constitute a shell of 8,000 miles in diameter, and a circumference of 25,000 miles. Reasoning by the law of analogy, is applied as one of the methods of proof of this entirely new and unique theory. Koreshanity maintains that all life in the process of development progresses in the cell, and that the principle of universal production is no exception to the great law of growth; therefore, it necessarily follows that the evolution of the perfect race

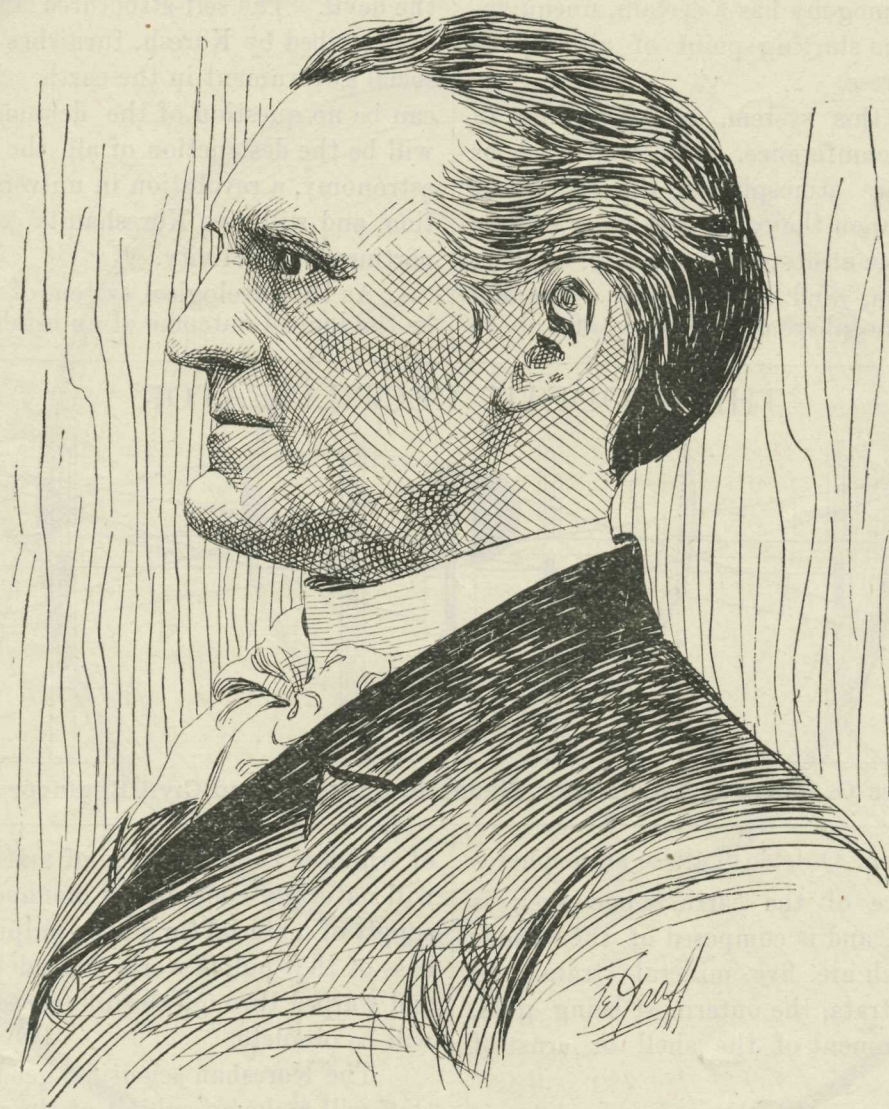
must, in obedience to the principles of development, proceed in this great cell.

The Koreshan scientist does not leave the proofs of his theory to rest alone upon analogy, as this principle does not appeal to the mind of any but the most highly developed mentality.

PROF. MORROW'S INVENTION.

There has been invented a mechanical device at the instance of the Founder of the Koreshan Unity, by which an air line may be extended as a chord from one point of the water surface of the earth to another of a distance of about six miles, through which, it is asserted, proof is afforded that the two extremities of the chord are met by the arc, the two extremities of the water surface, over which the chord is extended. The invention is called the Rectilineator. The mechanical in-

vention of the Rectilineator is the result of the ingenuity of Prof. Ulysses G. Morrow, Astronomer, Geodetic Surveyor, and Civil Engineer of the Koreshan Unity. This apparatus consists of a number of sections in the form of a double T straight-edge, as defined in the accompanying diagram. The first one is placed horizontally across the top of a perpendicular or vertical post set in the water or at the water's edge, and adjusted perfectly plumb; the cross-section rendered horizontal by levels, plumbs, and other methods of corroboration. From this double T another double T section of the straight-edge is extended on another post, until in both directions the water is reached by the chord.



DR. CYRUS R. TEED (KORESH),

Founder of the Koreshan Unity and Promulgator of a New and Startling System of Cosmogony.

The apparatus is constructed with such mechanical nicety and applied with such precision as to preclude any possible deviation from the rectilinear or straight-line course of the chord. The accompanying diagram illustrates the relation of the chord to the arc, which is shown to be the shape of the earth over which the chord is extended. The measurement or survey of the earth's surface by this geodetic apparatus, contrasted with the contradictions, inaccuracies, and uncertainties of the experiments instituted by the "scientists" of the Copernican school, places this at once upon the basis of a positive science, from the fact that the subsequent processes of reasoning and experimentation are related to a first step that is absolutely demonstrated. Hence, the Koreshan System of Cosmogony has a certain, unequivocal, and proven premise as the starting point of all experimentation and rational progress.

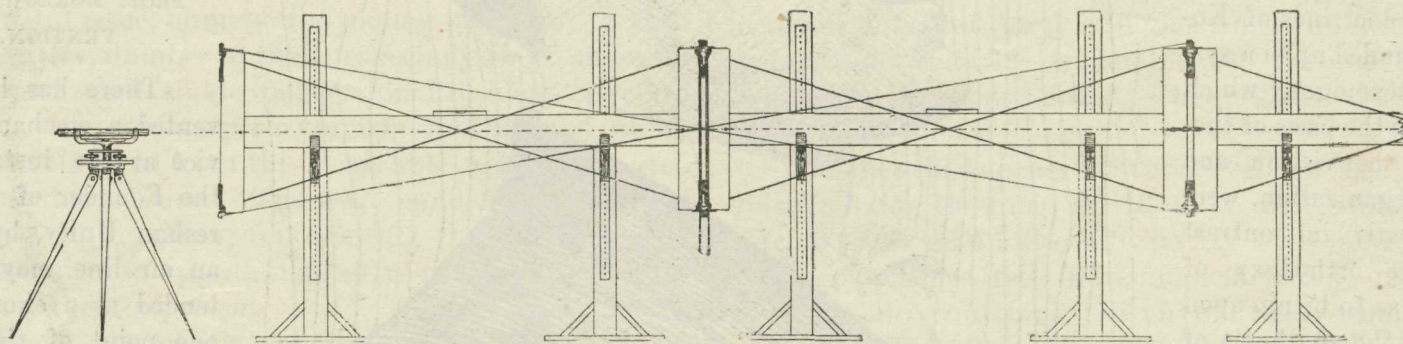
The earth, according to this system, is 8,000 miles in diameter, 25,000 miles in circumference, with an astral or star center, around which are atmospheres, the outermost being our own, which rests upon the earth and water surface of the earth. There are three atmospheres, namely, oxygen, nitrogen, and possibly "argon," and immediately above and resting upon this one, an atmosphere of hydrogen, and above

of the general crust or rind of the system. The reciprocal relationship of center and circumference comprises a cosmogonic integralism, which is a perpetual structure with its attendant functions. Within this form are sun, moon, planets, stars, etc., all of which are contained within the sphere. The sun and other heavenly bodies are not, therefore, great worlds, but various lights, "the greater light to rule the day, and the lesser light to rule the night." The stars also, were set "in the firmament of the heaven to give light upon the earth."

The higher criticism founded by the skeptic, infidel, and shaky theological inventor, upon the fallacious Copernican assumption, is completely knocked out as a fabrication of the devil. The self-structured and self-continuing universe as described by Koresh, furnishes the laws and principles of social government in the earth. If, as it is declared, there can be no question of the demonstration of this theory, it will be the destruction of all the books ever published on astronomy, a revolution in university and collegiate instruction, and will give Koreshanity the monopoly of these departments of activity.

As the theological system of Koreshanity is claimed to be the logical outcome of an established astronomy, the basis

THE GEODETIC RECTILINEATOR.



Invention of Prof. Ulysses G. Morrow, Astronomer, Geodetic Surveyor and Civil Engineer of the Koreshan Unity.

and beyond that, one of aboron. Outside of these atmospheres is the water and land surface of the earth. The shell is about 100 miles in thickness, and is composed of the various geological strata, under which are five mineral strata, and under these, seven metallic strata, the outermost being gold. This is the outermost environment of the shell or crust of the earth.

The seven laminae or strata, with the mineral plates of the circumference, are so arranged as to constitute, so to speak, a complex voltaic pile so reciprocally related to the nucleus or stellar center as to form a great galvano-magnetic cell for the generation of the energies permeating space, which are ignorantly defined by the physicists as luminiferous ether. This composite energy is of as many qualities as there are metallic and mineral substances to be reduced from the atomic state to that of the ether which interflows from center to circumference, and from circumference to center. There are two points or places of terminal transmutation. At the center, the converging energies—which are the substances of the dematerialization of material atoms—are partially materialized and enter into a perpetual combustion, which, again reduced to descending or gravic energies, are materialized, deposited, and formulated at the various strata

of which is the exactitude of mathematical demonstration, it will naturally come in for monopoly in the manufacture and supply of material for all the pulpits of the land—as the business of that pulpit work, dependent upon a religion modified and warped through the influence of modern so called science, will be obsolete.

The Koreshan scientific, geodetic, and civil engineering staff will make an exhibit of the *modus operandi* of the new geodesy. They are not proving to themselves the fact of the concavity of the surface of the earth. That has already been accomplished. Their work for the future is to compel the world to observe what is already demonstrated, and to force, through human reason, an acceptance of the conclusions reached by practical experiments.

COLONIES BEING ESTABLISHED.

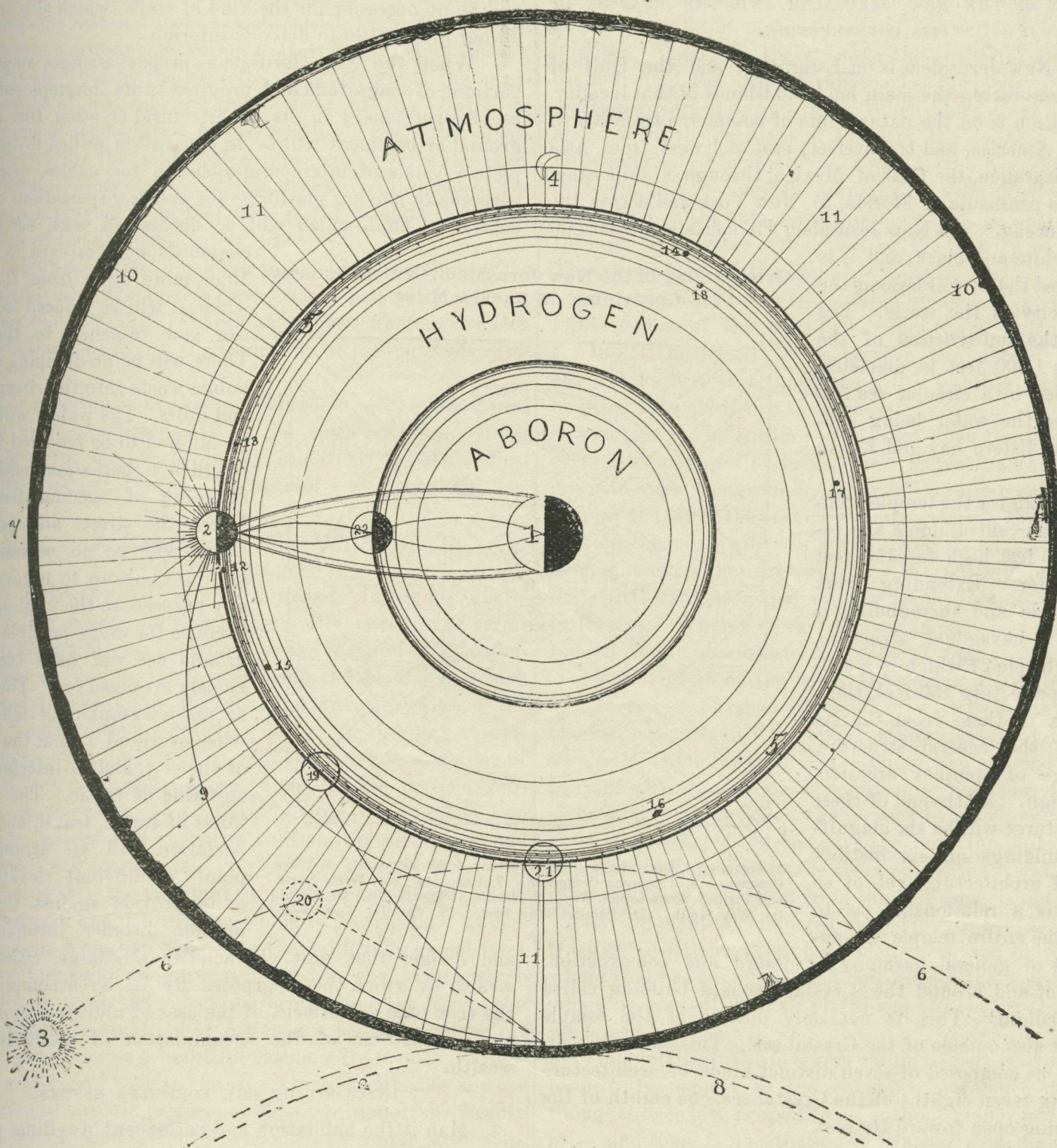
Dr. Teed is establishing colonies in various parts of the country. He has a working center in Chicago, but it is his purpose to make the New Jerusalem at Estero, Lee county, Fla., the capital of the world for the Koreshan System. At this place on the Gulf coast of Mexico the scientific staff of the Koreshan System is expected to operate, as it is their intention to establish an experiment station for the progress of operations during the winter months.

The exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. Mental and physical industry is classified in the system, and also the products of industry; and the re-

with the entire proceeds of his application to the creation of products.

There is a division of the social system into two distinct general orders; the prime and superior order being celibate, the inferior being marital. The object of the celibate order

CROSS SECTIONAL VIEW OF THE HOLLOW GLOBE.



1, Central invisible sun; 2, projected sun at sunrise; 3, sun's apparent position at sunrise; 4, moon; 5, visible stars and arc of heavens; 6, apparent dome of sky; 7, earth's shell, 8,000 miles in diameter; 8, apparent convexity; 9, curving ray of light and line of vision; 10, earth's inner surface, land, oceans, etc.; 11, direction of gravic and levic energies; 12, Mercury; 13, Venus; 14, Mars; 15, Jupiter; 16, Saturn; 17, Uranus; 18, Neptune; 19, real place of sun at 9 a. m.; 20, apparent position of sun at 9 a. m.; 21, real and apparent position of sun at noon; 22, central sun's invisible and inner projection.

lation of the one to the other is so adjusted as to provide for an equitable distribution of all the products of industry.

It is the purpose of Koreshanity to plant the branches of the order in every city and town in the United States and the world, and to provide for the employment of every person now idle, in such manner as to supply every industrial

is the conservation of the sex energies for the higher spiritual, mental, and physical regeneration. Koreshans maintain that the dissipation of the sex forces is the cause of mortality, and that immortality will come only through the purification of the mind and body, in obedience to the principles of celibacy and chastity instituted by Koreshanity.

The marital order is monogamic, governed and protected by the laws regulating that relationship. No law of the country is violated or interfered with; the religious and moral standard of the marital order, however, is under a scientific and moral culture, which places it above the common plane to which the propagative instinct of the human race has fallen.

THE PLAN OF THE NEW JERUSALEM AND THE PURPOSE OF ITS CONSTRUCTION.

The New Jerusalem is on Estero bay and the Gulf of Mexico, embracing the main land and islands of that locality. The situation is on the natural line of commerce from North to South America, and transversely east and west from Asia across Nicaragua, the Gulf of Mexico, through a ship canal across the peninsula of Florida, to New York and across the Atlantic ocean. The New Jerusalem will contain 10,000,000 people, white and black, and it is maintained that it will become the greatest city in the world. The site for the construction of the temple is 1,600 feet in diameter, surrounded by a circular sea 300 feet wide, the water being supplied from Estero bay and Estero river.

The plan for the temple architecture is a central dome and rotunda 300 feet high and 150 feet in diameter. Extending from the rotunda and surrounding it will be a hexagonal structure, from each side of which is a colonnade projecting 150 feet, there being six of these from the six sides of the central structure. These are of complex architectural design. At the end of these six structures will be six magnificent buildings of six distinct kinds of architecture, yet of so congruous a relationship as to give to the entire temple the appearance of general harmony of design and construction. Outside of and around the Crystal sea is a building called the Arcadium. This is not only outside of the temple area, but also outside of the Crystal sea. This enormous edifice will be composed of seven distinct kinds of architecture encircling seven eighths of the Crystal sea, one eighth of the circle being open toward the east.

In front of the Arcadium and surrounding it is the Arcade Court. Outside of this court is a circle of eight parks in the form of parabolas adjusted to an octagon street. The parks extend from each section of the octagon toward the Arcade Court. The streets of the city will be laid out 400 feet in breadth, with two lines of parks and three divisions of street in the broad avenues. These parks will embrace fruit and nut trees and ornamental growth. The main streets east and west, north and south, are Meridian Way North, Meridian Way South, Parallel Way East, and Parallel Way

West. The name of the octagon street is Triomphe Octagonia. It is about two miles from side to side of this octagon area. It is the design never to construct buildings along the sides of the public avenues. All structures will be arranged in courts at a distance from the streets, and all buildings will be arranged to face outward and inward toward the parks of the city. As the competitive system will be abolished, there will be no necessity for the kind of traffic which now reduces all our great cities to diabolic infernos.

When the New Jerusalem proper assumes such proportions of magnitude and progress in its development as to become permanent in its architectural creation, the underground or basement will be an excavation walled in to complete a system of intercommunication for cables, wires, and perpetually moving platforms for the transportation of the debris and offal, which will be deodorized with earth and

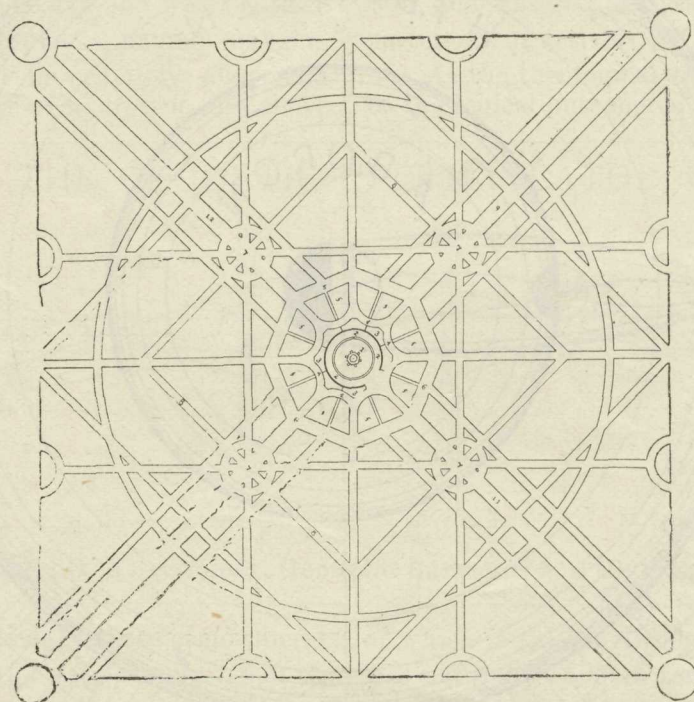
chemicals and conveyed to a spot 40 or more miles from the city, where it will be reduced to fertilizer and returned to the soil. There will be no dumping of the public waste into the rivers, bays, and gulfs. The waters will never be allowed to be rendered impure by such a barbarian method of disposing of accumulated filth. When the streets are once laid, there will be no necessity for tearing them up to excavate for any purpose, as the channels and avenues for every possible underground use will have been previously arranged for. There will be no telegraphic or telephonic wires overhead to mar the beauty of the city, and to interfere with any kind of traffic. The various kinds of traffic, travel, and transportation will be arranged on planes of different elevations, so as to provide against the commotion, disorder, inconvenience,

and danger that now characterize all large cities. The wealth by which these purposes are to be accomplished is the economic adjustment of the uses of industry, as industry alone is the basis of the accumulation of products called wealth.

THEOLOGY OF THE KORESHAN SYSTEM.

Man is the habitation and permanent dwelling place of Deity. The perfect humanity, regenerated in spirit, soul, and body, so as to render it immortal and incorruptible, is the temple of God, for "God is in his holy temple." Jesus, the Christ and Savior of the world, was one of the billions of manifestations of the infinite, appearing at regular epochs and intervals of the world's progress and perpetuity. The Son of God was produced from man, therefore he *was* the Son of man. In him dwelt the fulness of the Godhead bodily; hence the trinity was in him and of him. He was biune, bride and bridegroom, and because of this fact he was im-

Ground Plan of the New Jerusalem, Central Square, Containing 36 Square Miles.



1, Temple; 2, Crystal Sea; 3, Arcadium; 4, Arcade court; 5, Plaza Gustavus; 6, Triomphe Octagonia; 7, Coronas, East, West, North and South; 8, Victorian Way; 9, Meridian Way North; 10, Meridian Way South; 11, Parallel Way East; 12, Parallel Way West.

mortal and became the parent of immortal life, a condition yet to be attained by the human race. He was not only the resurrection (reincarnation) of David and Abraham, but of the millions of spirits of those who had died during the Jewish age, looking forward to his coming as their Messiah and resurrection. After His resurrection from Joseph's tomb, which was typical of the resurrection of the general humanity, he appeared materially to his disciples. In the presence of many, his material form was dissolved, his body was reduced by a spiritual combustion to Holy Spirit (Holy Ghost), and was absorbed by the church. This spirit was the seminal essence of Jehovah, and the vitalizer of the church as the germs of regeneration (reproduction). From this planting will mature the sons of God, offspring of Jesus the Lord, and therefore sons of God. Immortality will come to the race as a procedure from him who is the Creator and Perpetuator of the universe.

This dispensation is coming to its close; the old heavens and earth (church and state) are about to pass away, and new heavens and new earth (church and state), wherein dwelleth righteousness, will form the beginning of the new dispensation.

The ushering in of this new kingdom of righteousness will be in the practical proof to the world of the Cellular Cosmogony; it will overthrow all "scientific" beliefs, and establish a true astronomy as the basis of a true theology.

A Study of the Will.

Will is desire with a motor impulse. In the last analysis it is the source of thought and life itself. In terms of psychology, it may be defined as the reaction of the intellect upon the desires, the former being the faculty in which is vested the conscious decision and directive effort of the mind. Among various conflicting desires the intellect weighs, compares, and pronounces its verdict, saying to some one of these desires, "You stand approved; let choice become volition." A complete act of the will would thus include two elements, choice and executive volition, the substantial and the formal will fused in one.

Will is then the resultant of two forces,—desire which is centrifugal, and deliberation which is centripetal. It corresponds in Koreshan Science to the outflowing visual force in the act of sight, the force generated in the brain, which goes out to reach the object and bring home the impression of it, which is sight. For instance, a person enters an art gallery and perceives a beautiful statue. He studies it attentively with regard both to the idea which it embodies and the perfection of artistic performance. Cognition of its beauty acts as the external stimulus to awaken desire for possession. Desire located in the cerebellum appeals to intellect, and the mental act of deliberation takes place. "Is it wise to purchase the statue? Should motives of economy intervene? Were not the ancient Spartans right in contending that a great work of art exerts such an ennobling, humanizing influence that it should be held as the property of the state and in no case pass into private ownership?" This mental decision corresponds in optics to the elaboration of the visual force in the brain cells of the cerebrum, which is returned to the *optic thalamus*, thus completing the circuit and passing

out to the object. So judgment may send back approval for possession to desire, which, transformed to volition, passes out to purchase and bring home the cognized object, the statue. First sense perception, then desire and the subsequent appeal to intellect or reciprocal action between the front and back brain—and the resultant force, volition.

When desire is so strong as to subjugate the formal will without appealing to the intervention of intellect or judgment, the condition is merely animal, and action is based upon impulse. Therefore the stronger the quality of rashness in the individual, the nearer he approaches the plane of the brute creation governed by appetite. When desire is not inclined to acquiesce in the decisions of intellect, the collision produces unhappiness. *Vincit qui se vincit*, is the Koreshan motto. Self-conquest, or complete harmony between intellect and all the desires, is the supreme attainment. It is only possible through a supreme conviction of the beauty of holiness. The perception of the ideal life must be so clear in its dazzling purity, that lower wishes are obscured as the faint twilight gleams of the stars fade before the advancing rays of the sun. The divine ideal being seen and chosen once for all, the highest exercise of the will is to bring all the lower qualities into obedience to the heavenly vision. Fluctuation is weakness. The autumn winds beat upon the trees, and at every gust a shower of bright-hued leaves comes fluttering down to strew the ground. They fall readily because the life current, the sap of the branch, no longer courses through them, making them one with the whole living structure. With no firm adherence, they are swayed by the passing breezes and drift earthward, soon to die. The application, to Koreshans, is obvious. When a storm of lower impulses arises, *will* to remain firmly attached to the *center of Life*.

The freedom of the will is the noblest attribute of man. Whatever metaphysical discussion may allege to the contrary, the fact remains, that the civil law and the law of God hold men responsible for their acts. Those who contend that the force of environment or circumstances precludes free will, show a false conception of the method by which environment must be dominated. Jesus gave the true thought: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" that is in the world. No environment is conquered by leaving it for a more attractive situation. The true victory is won by remaining where God has appointed, and cultivating the spirit of love which is content with all places and any service that can be rendered.

The intellectual life which Philip Gilbert Hamerton has beautifully defined as the constant preference for high thoughts over low, is open to all without money and without price, and there is no situation in life where it may not be enjoyed. A hero is he who performs every duty from the divinest motive, and this condition may be fulfilled by the humblest child or the poorest workman. If circumstances compel to the performance of irksome duties, one can sing a hymn, learn a poem or think out a problem while the hands are busy. "When did you ever find time to store your memory with the best thoughts of the best writers?" was the inquiry addressed to a friend. "When engaged in household tasks," was the reply. "I needed contact with the best minds then,"

Any environment from which rightful escape is impossible for the present, should be accepted as what is best suited to one's present degree of mental and moral evolution. It is for the individual to choose in every case whether he will waste good and reap only a harvest of bitterness from the sorrows of life, or whether strength of will and force of character shall be gained. It is related that an invalid lady was presented with the cocoon of a very beautiful butterfly. She watched it impatiently as spring approached, and was at last delighted to see the insect beginning to emerge; but it seemed to have great difficulty; it pushed and struggled and seemed in such need of help that she finally, with a delicate pair of scissors, cut the cord that bound the opening of the cocoon. It opened wide and the butterfly easily escaped, but alas! its great wings hung lifeless and colorless, and instead of flitting joyously in the sunshine, it dragged on a miserable, sickly life and died in a few days. The lady, sadly disappointed, consulted a naturalist only to learn that her mistaken kindness was at fault,—that the butterfly required just that struggle and effort to send the life fluid into the veins of the wings. This truth obtains on every plane of life here.

Has the will been weakened by habit, by yielding to unworthy impulses? Give no place to discouragement, but strive the rather to make your will one with the Divine Will through love. As a Christian writer has beautifully said: "Better and sweeter than health or friends or money or fame or ease or prosperity, is the Adorable Will of our God. It gilds the darkest hours with a divine halo, and sheds brightest lustre on the gloomiest paths. He always reigns who has made this will his pleasure, and nothing goes amiss with him."—*L. E. B.*

The "Saved Look."

While visiting a Salvation Army friend one day, a large collection of photographs of Army soldiers was brought forth for our entertainment. Our friend called our attention to the fact that a number of them were in pairs, a pair being of one subject, as photographed before and after conversion. She remarked to us, "Do you not notice the saved look in the faces of these converts?" The contrasted photographs certainly commanded attention to a marked change in the expression of the countenances of the so called "saved."

The nature of such a change should be studied from a Koreschan standpoint to be understood and appreciated. The countenances bore evidence of awakened hope, faith, and determination,—but the marks of mortality were equally manifest, and incorruptibility was an unseen quality.

Salvationists and Christendom generally, believe that the so called "saved look" results from the influence of the Holy Ghost or Spirit of the Almighty, which they "get" by various processes and experiences. Different sects have different methods of inoculating, implanting, or absorbing this Ghost, which seems to have a phase of being or quality adapted to the preferences of each sect. In the sphere of a given sect, ghost of a certain variety peculiar to itself may be had, which will actuate to certain clearly-defined professions, deeds, and fixed characteristics. To be psychologized with a preferred quality of ghost, one must become negative to the battery of its chosen sphere.

We use the term psychologized, because it seems best suited to the service of describing the facts. The term is derived from *psuche*, soul, and *logos*, Word, and may be literally translated by the phrase, a word upon the soul. The spirits or thought entities of a certain sphere fasten their influences upon a man, if he be susceptible, because of a certain degree of development creative of the receptive state. Then the soul or life of the man, the resultant unity of body and spirit called the man, becomes controlled and exercised by the words or thought entities of the sphere, and he is pronounced a convert.

One desires identification with that which represents to him the best embodiment of truth and life. He observes and determines that the Salvationists for example, are admirable, being a people zealous of all popularly esteemed good works. The "hallelujah lads and lassies" have hopes of heaven and all rich rewards and spiritual rejoicings. The observer is attracted to their sphere; once in it, he finds a unity of their forces centered upon him in proportion to the strength of his attraction. His will being pliable, he is soon overwhelmed and psychologized or baptized, as it is commonly called, with a spirit hitherto foreign to him, making him responsive to every wish of the controlling powers. He thus becomes a medium of delight to them, and their rejoicing is in proportion to the unity of their effort, and the perfection of their resultant psychology.

If fellowship is constant and the delights of accomplishment frequent, the mediums of a given sphere soon reveal in their faces the legitimate effects of their united careers. They may even reveal the delightful fact that they have been saved out of a life in the slums of beastly depravity and hopelessness, into a life of a relatively high degree of moral decency and hopefulness, as offered by the cleanest spheres of mortal society.

Surely it is wise to analyze and try the spirits of the various sectarian batteries now operative, and test, if possible, their claims to holiness. In these perilous times it is certainly unwise to remain in an unintelligent and negative condition. Mental energies are so seductively directed by the positive and ambitious, in the line of their united desires, to the end that their special interests, such as our "dear church" or "glorious work," may be upbuilt.

How to try the spirits or psychological forces and determine the time of their judgment is the problem. It is within the province of Koreschan Science to reveal the supreme test of quality, and to determine times. This assertion is to be made self-evidently true as the knowledge of this science becomes the possession of the multitude.

Most aspiring souls long to be controlled by the divine mind; to have it take possession of their darkened and uncertain intellections, and illumine the spheres of all their thoughts. The disciples of Jesus the Jehovah were psychologized by the Spirit of himself. When baptized by the Holy Ghost, they were controlled and constrained to do His will.

It is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Also it is written: "And the word was made flesh and dwelt

among us." He dwelt among us to be converted by the polarized love and hate of men, to the Holy Spirit of a new and progressive era. Jehovah the Son and Seed of God, was sown to be harvested from the sons of men as the sons of God.

The Koreshan concept of the "saved look" should be impressed upon every thoughtful mind, to be ever contrasted with the popular impression of it, as received from its revelation in the faces of contented Salvationists and enthusiastic devotees of all sorts.

Our Lord Jesus Christ came to seek and to save that which was lost. He did not come to save men from being lost. From the divine standpoint they are as completely lost as it is possible to be, and are in all the hell there is, or ever will be; for hell is the state or condition of death; death in trespasses and sins, of which corruption is but the inevitable result.

The Scriptures and physical science clearly reveal what constitutes being lost. Mortal man has lost that which Jesus the Christ possessed, and in losing this possession he was himself lost as to all inherent power and possibility of perpetuating himself as a divine being. It is written of the Lord Jesus, that he was the express "image and likeness" of God, his indwelling Father-Mother. Some very notable characteristics are reported in the Scriptures as being peculiar to him, and as distinguishing him from the common humanity.

It is written of Him that his flesh could not see corruption; also, that he possessed the power of materializing and dematerializing at will. That he was a biune being, is made evident from the fact that the inherent Fatherhood of Deity which he claimed, possessed the bride or wife. The divine or incorruptible flesh in which sonship was revealed was the consequent product of the interior perfect unity of bride and bridegroom.

A most rare degree of intelligence must have been revealed in the Son of God, as his life and philosophy have for centuries given multitudes in all nations their ideals of the supreme degrees of divine wisdom and love. The recorded displays of his control of the forces of nature while in the service of his mortal following, are still marveled at by the multitude and never scientifically explained by the wisest. The high order of His mediumship was manifest in his transfiguration, when his inherent degrees of divinity shone forth as recognizable and glorious personalities. His possibilities as the seed of the divine kingdom were made apparent, and were appreciated by his chosen channels of its transmission.

Surely our Lord's human form divine bore marks of a salvation unknown to any of our present corrupt race. Surely it bore the marks of life's victory over death, when He stood with his followers and declared: "I am the resurrection and the life." His look was the "saved look" promised to His own, and the sons he had determined to reproduce from himself, when he said: "The bread which I will give is my flesh, which I give for the life of the world." He was a revelation of what constitutes "full salvation," the salvation of the body, soul, and spirit, to be glorified in the harvest of his sacrifice. No mortal can ever reveal the "saved look" of Jesus, until the harvest of the seed sown stands forth in the body of its resurrection or reproduction.

If our friends, the Salvationists and Christendom generally, desire the genuine "saved look," they must learn to adore and apply the law of God to their lives; the law and the prophets of which Jesus was the fulfilment. We must accept the truth, that the law is a schoolmaster to bring us to Christ. If we love the Lord Jesus, we *must* keep his commandments; not the commandments of any church discipline, nor of army officers, but the moral law of the Most High, even the ten principles of the Decalogue.

The planting of the Lord Jesus has generated the spirit of wisdom and understanding, the spirit of truth, unto which we must apply our hearts, if we would be illumined with the science of that law which Jesus fulfilled, obedience to which wrought his perfection. This spirit of wisdom and understanding is not voiceless. It finds its legitimate vent in due season. It speaks to make men *know* the science of the law, that knowing they may obey, and open the doors of their hearts to its powers for victory.

Koreshanity would point every man who would look,—and in deed and truth be saved by the whole force of divine science,—to the Central Sun of Wisdom, the Son of man whose cross with mortality has brought light out of darkness, and in that light enthroned the *Victor*, clothed with dyed garments from Edom. To him belong the treasures of darkness and the hidden riches of secret places, the places where God hides himself, while mortals learn the foolishness of their folly and become hungry for the wisdom of God, the light by which to live the life of God in the flesh, that is, the habitation of his power and glory.

Koreshans long with unspeakable longing for the saved and saving look of the sons of God, the saviors who are to come on Mt. Zion. They long to live the life of God in the flesh, that they may become, and impart, its Holy Spirit to races yet unborn, that the glory of the King of kings and Lord of lords may be perpetuated in all the glories of the ages to come.

Seed time and harvest will never fail, and God, even our God, will never fail to bless the earth with his seed in due season, nor its harvest with his own image and likeness.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The serpent lifted up in the wilderness of sin caused the Israelites to turn from the worship of the golden calf and lusting for the flesh pots of Egypt, to the adoration of the law and the testimony, whose Shekinah glory led them through the Red sea to the promised land.

If this nation would become the true Israel of God and the divine kingdom in earth, it can accept no leadership that does not lift up the standard of the law in the light of its true Shekinah glory, which is none other than its absolute *science*, which fills the whole earth with testimony to the divine right of God's law to rule and reign in the hearts and lives of men, transforming them to Gods.—*Berthaldine S. Boomer*.

Freedom and direction of action depend upon love of action and wisdom of action.

The specific titles of circumspection and application of uses are wisdom and intelligence.

A Talk With Our Readers.

Expressions of Gratitude to Our Subscribers, and Request for Advice Concerning Renewal of Expired Subscriptions.

For the past several years the Koreshan System has been pushing aggressively forward, battling against the great tide of opposition and indifference of the people. During all these years it has been gathering together mighty forces which now must burst forth upon the world in the form of scientific demonstration of the Koreshan Cosmogony. The influence of THE FLAMING SWORD is being seen in every field of thought; it has been preparing the way for the greatest revolution of scientific and religious belief the world has ever seen. The demand for our literature will soon exceed our present ability to supply it.

Never before in the history of the world has there been such an effort put forth as we are now projecting; never before in the history of the Koreshan System has there been such an interest manifested by the world at large, and not until now has there been such a concentrated effort to settle the world's greatest issues. The work before us is stupendous; and never before have we so much needed a rallying of our readers. In a great work like this our interests are mutual. You have been interested and benefited by our work; in return, we should have substantial responses from those receiving THE FLAMING SWORD.

We have the names of some on our list whose subscriptions have *expired*; presuming that such have desired THE SWORD, we have continued sending it. The item of *renewals* we consider has been *overlooked* on their part; but we do not now know whether all delinquents are sufficiently interested to repay us finally for our trouble. We must have some data, some response, to our request for renewal of expired subscriptions, and where possible, remittance for same. It is the duty of those in arrears to notify us at once whether or not they desire the journal continued. The date on the printed tab is the date of expiration of subscription. If we do not receive some indication, within thirty days, from those having received THE SWORD for some time without renewing, we will be obliged to discontinue such names on our list. There may be a few who do not desire the paper at all; we do not wish to impose THE SWORD on such; neither do we wish to cut off the names of those interested, and who should receive our publication.

For the interest manifested in past years in our work and for favors received, we sincerely thank our friends. We are increasing our facilities; and THE FLAMING SWORD, already the *great leader* of advanced thought in the world, will now express with *greater force*, the profound truth which we will soon demonstrate conclusively and absolutely to the world. For this reason all our readers should receive THE FLAMING SWORD, and look forward with the greatest interest to the line of progress of our demonstration.

Make all Money Orders Payable at Substation 48, Chicago, Ill.

In making remittance to the Guiding Star Publishing House, please do not forget to make Postal Money Orders payable at *our postoffice*, Substation 48, Chicago. If "Substation 48" is omitted, it puts us to the great inconvenience of going to the central office to obtain payment of the orders.

Dr. Teed, the Koreshan.

An Unorthodox and Misrepresented Primitive Christian.

[Los Angeles Daily Times, September 28, 1896.]

Dr. Cyrus R. Teed has the distinction, which he probably does not enjoy, of being one of the most thoroughly and persistently misrepresented men in the country. The reader of newspapers, who has read anything at all about him, pictures him as a sort of Mormon elder of the traditional type.

Dr. Teed lectured in Caledonia hall yesterday afternoon [September 27], on "Signs of the Times and the Impending Revolution." About fifty men and women of respectable appearance and not at all resembling the persons depicted in the "Fall of Babylon," heard the lecture with earnest attention. The discourse was devoted mainly to an outline of the Koreshan creed or doctrine, which seems to be very nearly identical with primitive Christianity. Indeed, Dr. Teed maintains that it is identical, and that his doctrine is the only true interpretation of the gospels and the Scriptures as originally written.

The Dr. is an educated, cultivated man, and looks more like a keen lawyer than a religious eccentric. He is below the medium height, but when standing alone upon a platform, his proportions make him appear to be a man of average stature. His head and face are strongly suggestive of Major McKinley. He wears no beard, and his smooth-shaven features are strongly marked with individuality. The type is aquiline, or perhaps a little more Roman than eagle-like, and the character lines of the face are deeply graven; not at all the type of man to play the grand Turk or the part of a Hebrew patriarch.

He is an able speaker, almost an eloquent orator; and admitting his premises, his argument is clear-cut and difficult to attack. He is decidedly unorthodox, but the average orthodox pulpiteer would find him a formidable adversary in debate on questions of interpretation, for in interpretation of the Scriptures only does he differ from other Christians. He believes in the divinity of Christ, and does not, as represented, claim to be Christ.

Prefacing his lecture, Dr. Teed said:—

"In justice to myself and to the cause I represent, I desire to make a statement. Since 1870, I have been persecuted for my views. For ten years past, the daily press of the country has pursued me venomously. I have been maligned, traduced, and libeled because I am not orthodox in my scientific views, my religious convictions, and my socialistic beliefs. I am unorthodox generally. I had supposed this to be a country in which a man might differ from others in religion, science, and social theories, and be free to express his views and live up to them within the law without interference. I have stepped out of the ordinary line of thought in science and religion, and therefore am persecuted."

In expounding his doctrines, Dr. Teed said: "The Koreshan System includes the fact of reincarnation, the doctrine of resurrection of the dead, a new sociology or system of government, the basis of a universal social system, and an adjustment of the industrial system with a view to the equitable distribution of the products of labor."

He then explained the derivation and meaning of "Koresch," the Hebrew for "son" and "sun," and entered into an exhaustive philological analysis of the word.

Only a full report of the discourse could give a clear and complete idea of the difference between the Koreschan and the orthodox conceptions of God and the relations of man to Deity. A few of the unique and striking passages are given below:—

"If there were no schisms in the body of Christ—if the Christian sects were united—we should have a social revolution, and the first thing destroyed would be that infernal thing, tobacco. Beer and whisky would follow. People who use tobacco and wine do not like what I say, and I am glad they do not. Christianity would not allow tobacco smoking, nor any other poisoning of the body and mind. I say, therefore, that the church is not the body of Christ, in which there can be no schism."

"In this land, blessed with a superabundance of products, people are starving while others have more than they can use. Men and women are being murdered in a country called Christian."

"Koreschanity contemplates social re-organization. In imitation of Bellamy? No. Bellamy derived his ideas from Koreschanity. It contemplates industrial organization, but not on the lines of the labor unions. Those are founded upon the competitive system, which had its birth in hell."

"Communism expresses the conditions brought into the world by Jesus Christ; not the communism of France, not the state socialism of Germany, not anarchy, but the communism of God."

"We prophesy a bloody revolution. We do not advocate it; we do not want it; we do not mean to take part in it. But we prophesy it, and believe that it is imminent. We do not foment hatred between the rich and the poor, but we see that it exists. We believe in the labor union no more than we believe in the rightfulness of the corporate power of the millionaire. But we know there is a conflict between capital and labor, and we see the signs of the coming of a violent revolution."

"God created man in his own image. Then man is like God and God is like man. The God is the perfected man. As man, He appeared upon the earth at the beginning of the Christian dispensation, the reincarnation and resurrection of Abraham and David and all those who had guarded the tree of knowledge."

"Jesus Christ was a composite photograph of the past."

"It requires as great a mind to comprehend the Bible as it did to indite it. It required an Almighty to write the Bible; it requires an Almighty to read it."

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

A discussion of the fundamental premise of the Koreschan Cosmogony, furnishing a new basis for all geodetic operations and survey. Also account of experiments on Old Illinois Drainage Canal. 16 pages, illustrated. 5c per copy; 3 for 10c; 30 for \$1.00. GUIDING STAR PUBLISHING HOUSE, W. 99th and Oak Sts., Washington Heights, Chicago, Ill.

Conjunctions of God and Man.

As one person may put forth thousands of personalities, so one personality may project itself down through the line of anthropotic life, and aggregate to itself the spirits of all the personalities thus put forth. We call this reincarnation, if it is in the line of the reproduction of the will or affectional principle. The will and the wisdom principles are two distinct qualities or properties. When the will is embodied, we denominate it the flesh, that is, incarnation; when the wisdom is embodied, that is, insanguination. The one is the manifestation of the flesh, the other, the manifestation of the blood. One is the flesh and the other is the blood of the covenant.

In our nomenclature and classification we always keep these two conjunctions, or unities between man and God, perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh. By Elijah, we do not mean that external man with which Elijah was clothed, but the God that was in him; because that man with which Elijah was clothed was a mere sensual man. God is never manifest as an outward personality only as he is manifest in Jehovah. When God is manifest as a personality, he is hidden, or presents himself as doctrine; but it takes a natural man to present it, and that man has to be destroyed; that eye has to be consumed (translated, theocrasised) in its socket.

We read in the Bible that the light of the body is the eye. We read again, that Christ is the light that lighteth every man that cometh into the world. If the eye is the light of the body, and Christ is the light that lighteth every man that cometh into the world, he is necessarily the eye. We read about the seven eyes of God and the seven spirits of God. These eyes are manifest as personal focal points. Jesus was the light of the body, he was therefore the eye. The twelve apostles comprised the socket in which this eye rested.

The personal form manifest to the disciples after He came out of the grave, was the same Jesus that was put in the tomb. He came out with his own body, and after presenting himself many times to his disciples, he disappeared from their sight. It is very evident that if he went away, he went *somewhere*;—that he went away by some process. It is obvious that if he went into the spiritual world, he went away by being transformed to a spiritual state or condition; so we say that his material form, the visible, tangible body, was consumed by a spiritual fire, in its very socket. This was true not only of Jesus, but of Elijah, Moses, Noah, Enoch, and Adam, and will also be true of the seventh manifestation.

Wisdom is that by which knowledge is attained; and intelligence is that by which it is communicated. This last is called instruction.

The distinction between freedom of action and choice of action, is liberty of conscience to act in any direction, and selection of the way to act. The pole of this system in the human body is the heart.

A Refutation.

"Logic is logic, that's what I say," declares the genial "Autocrat of the Breakfast Table." An exercise in syllogistic reasoning is recommended to those opponents of Koreshanity whose arguments are founded upon the fact that false claimants to divine powers have arisen in every age, and therefore—by some method of deduction known only to themselves—they assert that Koreshans have no better assurance than the followers of Joseph Smith and Brigham Young, who honestly thought themselves commissioned from above.

We maintain as a proposition, that any man falsely claiming to be the Messiah is, in plain Anglo-Saxon, either a fool or a knave, either self-deceived or a deceiver, the former terms being synonymous with the latter. To those who incline to the first opinion, we extend a cordial invitation to study the writings and weigh the facts presented by the Founder of Koreshanity. For the consideration of the larger class who chiefly, from opinions formed on hearsay, regard him as a wilful deceiver, we present the statement, supported by historical evidence, that *every impostor whom the world has seen, has appealed in some particular to the lower nature of man, has worked with and made a tool of some worldly elements instead of directly in opposition to the whole world.* A critical examination of the religious, ethical, and social departments of the Koreshan System, fails to reveal a point where such an appeal is made. The character of this journal and the truths disseminated through its columns monthly, refute the moral and intellectual insult which classes Koreshans with the followers of any exponent of unrighteousness.—*L. E. B.*

Pungent Paragraphs.

The nest egg of iniquity is the love of money.

The daily press runs the "press gang"—the people of this country.

Whichever political party the public takes into confidence, it wishes it had taken the other.

Every one knows the world is wicked, yet each bitterly resents every innovation upon the world's customs.

How can we love one another and at the same time be engaged in a contesting traffic with one another for gain?

The practice of the old-fashioned Bible religion is such an unheard of thing in these days, that the moment any one attempts it, "why, of course he is crazy."

The earth is again void; darkness again covers the face of the deep—the sea of human knowledges. God again says: "let there be light," and there is light; but the darkness comprehends it not.

The riddle of the sphinx is answered in the definition of the word sphinx, which means to throttle. England, which is the national type of the throttler, with the body of a lion—commercial power, and the head of a woman—Queen Victoria, is throttling the nations of the earth with the power of her gold.—*J. S. Sargent.*

Having Eyes They See Not, and Ears They Hear Not.

What an oppressor is avarice, with its insatiable greed for wealth! It sits in idleness and gnaws at the vitals of industry, as though it had the sole right to subsistence, and human beings exist only to toil for its pleasure and delight. It has set up gold for its chief idol, and all the world that will not worship at its shrine may starve and die in the deserts, before avarice will loosen its grip on the throat of industry, to help the needy and perishing.

It is a consolation to know that the present state of things cannot last always; that the judgments of the Almighty Ruler, who is contemned by the materialistic mind in the pursuit of riches, draweth nigh to make inquisition concerning them that dwell on the earth, and that his chastisements will fall with pain upon the oppressors of the poor, who deal fraudulently with the neighbor, who frame iniquity by law,—who put the cup of inebriety to the lips;—and upon the extortioners, by legalized processes, and the tempter licensed to put stumbling blocks in the way, that men may stumble into the pit of hell, dragging their oppressors down with them, where their evil deeds will become their fiery tormentors. And many, probably, will not find deliverance from torment until the last farthing of their indebtedness is paid. Oh that mortals would be wise in time to foresee the evil and escape it, by sowing to righteousness, justice, equity, and fair dealing in all that they do!—*A. G. Hollister.*

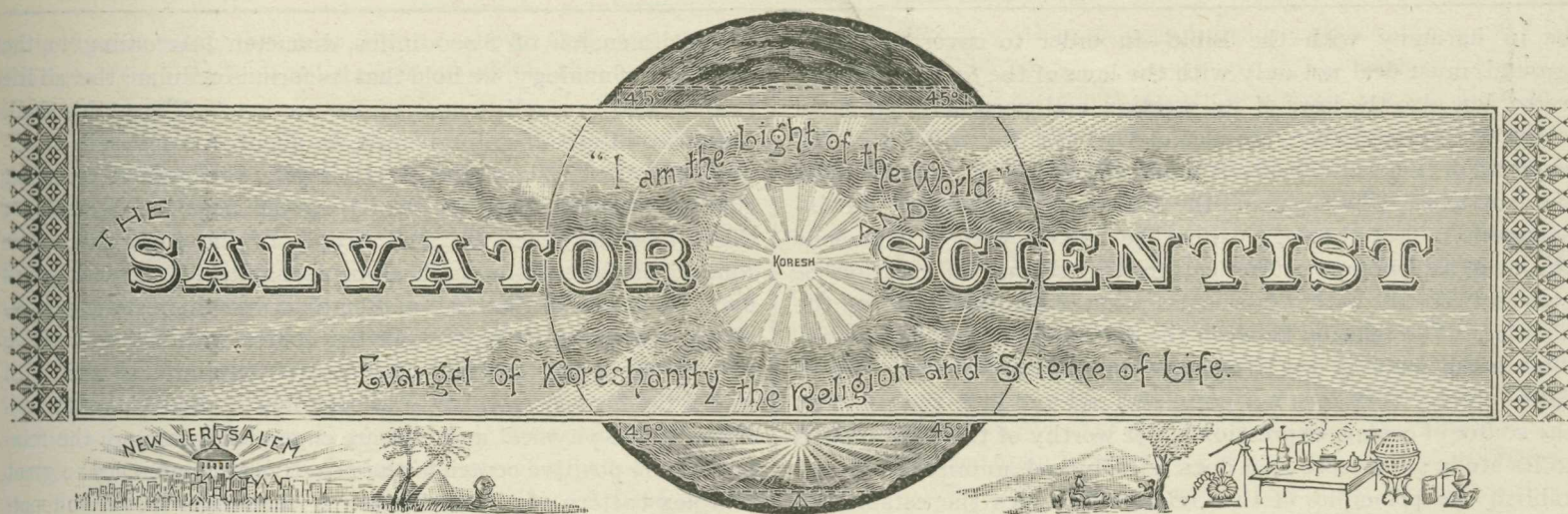
In Review.

The October *Arena* is, as usual, replete with solid nourishment for the mind. Especially ought the article by Rev. G. W. Coleman, on "The Religion of Jesus Christ in Its Relation to Christian Thought," to open the eyes of those Evangelical Christians, *blind guides*, who give little heed to the radical and aggressive reforms which Jesus inaugurated, and which must become principled in the hearts of men, society, and governments before the establishment of the kingdom *in earth* can become a reality. The Book Reviews, Editor's Notes, and Opinions on political questions give one an excellent review of the present situation, and are always interesting to the progressive thinker.—*M. E. K.*

Synonyms, Antonyms, and Prepositions.

A new volume on "Synonyms, Antonyms, and Prepositions" will shortly be issued by the Funk & Wagnalls Publication House. This has been prepared with great care by the Rev. James C. Fernald, editor of the Department of Synonyms in the Funk & Wagnalls Standard Dictionary. The editor has carefully discriminated the chief synonyms of the English language, some 6,000 or 7,000 in number, by the same method that has won so much approval in the Standard Dictionary. Taking one word in each group as the basis of comparison, Mr. Fernald defines this clearly and then he proceeds to show how the other words agree with or differ from it, thus the whole group is held to one fixed point. The treatment is in popular and readable style. The book also contains a large number of Antonyms as well as Prepositions, and its closing pages are devoted to Questions and Examples of service to both teacher and student.

The type, brevity, is pleasing to the eye, and the keywords at the top of each page enhance the value of the book for purposes of ready reference.



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

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CHICAGO, ILL., OCTOBER, 1896.—A. K. 57.

Herald No. 22.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

THE HOLLOW GLOBE AND THE BIBLE.

The Cellular Cosmogony Demonstrates the Truth of the Astronomy of the Scriptures.

Texts Concerning the Earth's Concavity, the Relations of the Earth, Sun, Moon and Stars; Scientific Demonstration of the Firmamental Environ.

The attitude of the modern scientist toward the Bible evinces the fact that between the Bible and the cosmogony founded upon the popular astronomical system, there is a great disparity. The systems of science now prevailing in the world are decidedly atheistical in their tendencies, and the hypotheses and theories they involve are the battle-axes of all "higher criticism." The cry of all skeptically inclined, from the school of the "new theology" of Dr. Briggs to the agnosticism and atheism of Ingersoll, is that the Bible is not scientific.

The defense offered in the orthodox pulpit is, that the Bible is "intended to be a religious, and not a scientific revelation; if a natural philosopher had undertaken to write an account of the creation of the earth, he would have begun in a totally different tone." They say the Bible is inspired, but not inspired scientifically, and therefore, the astronomy of the Bible is not correct; they present this as an excuse for the "blunders" the Bible makes concerning the cosmogony and science of the universe.

The atheist plants himself squarely upon the accepted theory of modern astronomy, and from this basis—from this standpoint, he successfully assails the position taken in Christendom concerning the *inerrancy* of the Scriptures; and the popular theologian is powerless to defend the Bible against the repeated attacks made upon it by those endeavoring to test the book by the modern pseudo-science.

The subject reduced to a definite issue will compel the mind to accept either the Bible or the prevailing theory. We hold that the two cannot be consistently entertained in the same mind; consistently, we say, because all familiar with the history of ecclesiasticism and astronomy are fully aware of the difficulty which modern theologians have experienced in the endeavor to harmonize Moses' presentation of cosmogony with the nebular hypothesis. The atheist is continually pointing out this difficulty; the doctors of divinity close their eyes to the real basis of the argument, and blindly and credulously hope that in some way the Bible may be found to be correct.

It seems never to have occurred to the modern clergy that there is a possibility of "science" being deeply in error. They have accepted "science" in the same way that they have accepted the Bible—without evidence. The question must be settled by something superior to the authority of the scientists; by something stronger than the usual arguments offered from the pulpit, because the theologian does not *prove* to the skeptic that the Bible is scientifically accurate, and consequently they do not *prove* that the Bible is inspired; while on the other hand, the scientist *cannot* prove that the basis of the modern astronomical system is correct. A system of science admittedly inaccurate and uncertain, and having for its foundation a mere hypothesis, is a poor thing with which to attempt to disprove the inspiration of the Scriptures. It would be sheer folly and the height of credulity to accept such a *mogul* as the plumb-line of wisdom by which to formulate a concept of our origin and destiny! If the modern system of science so called, can be proven to be a fallacy, there is a possibility that the Bible is correct, not only in its *cosmogony*, but in all its teachings. Indeed, we find that the facts which *demonstrate* the fallacy of modern science, not only demonstrate the *earth's true form*, but also corroborate the science of the Bible. Thus both the Bible and Koreshan Science, their teachings being one and the same, are opposed to the prevailing scientific theories.

The science of the universe must necessarily be the science of its creation; true science is the science of cosmogony as well as the science of cosmology and cosmography. Any science, to

be in harmony with the Bible—in order to cover the same ground, must deal not only with the laws of the *form* of the universe, but also the laws of its creation and perpetuity; it must connect, unmistakably, the idea of God and the science of his expression in cosmic form—it must show *how* he stands upon his footstool. Theology and the science of cosmogony are inseparable. True theology cannot be linked with a fallacious theory of astronomy, neither can the true science of creation be seen in harmony with a false conception of the functions of the Creator. The relation between the divine mind and its expression in the material world must be complete and perfect. A so called science that does not point this out and lead the mind to the source of cosmic expression is not worthy of the time applied to its study; a science that does, clearly and unmistakably, establish the principles of this relation becomes the established and basic premise of all truth, not only of theology, but also of the science of the laws of the perpetuity of universal being and existence.

We find nothing in modern astronomy that indicates what the laws of creation are—nothing to solve the great mystery of Being. It does not point out the source of existence nor the laws of perpetuity. As it knows nothing about the laws of creation, it contains nothing true about the science of cosmic form; as it contains nothing about the laws of physical creation, it is far from revealing the laws and functions of the divine being; it cannot point out God! There is nothing in it to suggest any specific relation between God and the material world. It has no use for the laws of analogy, analysis and synthesis—it cannot show that the universe is a world of organic unity. Hence, there is no harmony between its aims and purposes and the design of the Author of the Bible!

The Koreshan and Copernican Systems Compared.

The world has been taught for centuries that the earth is convex; that it is a large globe filled with molten matter, surrounded by a crust enclosing the great mass of fire, and that we live on the outside; that the earth, compared with the universe, is but a merespeck in the vast ocean of infinite space, having been evolved through a process of development from a vortex of revolution of the burning mass of the sun. The popular system teaches the rotation of the earth upon its axis once in twenty-four hours, and its revolution around the sun in one year. It places the sun 92,000,000 miles from the earth, and maintains that around the sun revolves a family of planets and satellites.

Relatively, the sun is the center of the solar system, the earth moving about it at the rate of about nineteen miles per second. The universe is held to be limitless, without center and without circumference, filling infinite space; it knows no *bounds*—it is one vast ocean filled with worlds. What their relations are no one knows, and what is the origin of all things is today a great unsolved problem; and the aim and purpose of it all is a problem equally difficult. There is nothing to be learned from a study of such an hypothesis; its laws must be as uncertain as the knowledge of its advocates; it is as full of *freaks* as the modern scientific mind is full of *vagaries*. From the claims of the infinity of the universe, it sums up nothing; from it there can be no definite conclusions reached; not being in possession of the true conception of cosmic form and function—having no idea as to the cause, purpose and design of the universe, men seek to find sublimity in its vastness, and grandeur in the dazzling orbs; it fills no wants, meets no necessities or exigencies of the times; the theory is full of nothing, and it will accomplish only that which it is capable of putting forth—nothing!

The Koreshan System maintains and demonstrates that the universe is a unit; it is an alchemico-organic structure, limited

to the dimension of 8,000 miles diameter. According to the great law of analogy, we hold that its form is cellular; that all life is generated in a cell—*omne vivum ex ovo!* The earth's shell, composed of metals and minerals, is about 100 miles in thickness, constituting a gigantic voltaic pile, the basis of the great galvano-magnetic battery, furnishing the negative elements of the cell for the generation and supply of the sun's fuel. The concave surface of the earth alone is habitable. Superimposed upon the strata of the shell and emplaced in their static planes, are the three atmospheres. At the center we find the positive pole of the great battery—the central sun, around and with which the heavens revolve in twenty-four hours. All of the energies of the physical universe are engendered through the relation of the positive center to the negative circumference; a great complex battery of physical unity is thus maintained and perpetuated.

The sun proper is located at the center, rotating on its axis; its projection, the sun we see, has an orbital path on the ecliptic. The planets are spheres of energy reflected from metallic discs in the earth's circumference, and the stars are focal points of light. The moon is a sphere of energy derived from the planets and from the magneto-electric energies generated in the earth's concave crust. The whole is eternal; it is God's footstool, and is essential to his existence; it is the ultimate and outermost limit of expression of the divine mind. The earth is the *only* physical world; it has no orbital motion; it is fixed and relatively stationary, while the sun, moon, planets and stars move in orbits in the heavens above us; they are inseparably connected with the universe. Their functions, as defined in the Koreshan System, prove their utility and demonstrate what they are. The laws of cosmic form and function—the laws of creation, maintenance and purpose of the universe, with all it contains, are scientifically revealed and described in the Bible. The Koreshan System corroborates the Scriptural Cosmogony in its geometric and geodetic demonstrations of the earth's concavity, and settles the question of the inspiration of the Bible.

The Firmament is the Circumferential Environ.

In the Bible the word "firmament" is used. The first syllable of the word is suggestive of its meaning; but the Hebrew word *rakayia* conveys an idea of the character of the firmament; it not only conveys the idea of *expanse*, but that the substances of which the *expanse* is constructed are *solids*. *Rakayia* means hammered-out plates or laminæ, from *rakah*, to beat. The word firmament means plates or strata of metal. Applied to the universal environ, it means metallic shells or strata surrounding and enclosing the world. The conclusions of modern astronomy, that we are living on the exterior surface of the earth, with an infinity of unenclosed space extending in every direction, can afford no explanation of the Scriptural firmament. Proctor ridiculed Moses' conception of astronomy because he wrote of a solid shell enclosing the universe; and another has said, "Don't you know that the man who wrote that book believed the firmament to be a solid affair?"

That such metallic strata constitute the foundations of the universe can be scientifically demonstrated. We have only to observe a few facts in nature, and ascertain the specific gravity of all substances, to know their emplacement in the universal form. Substances lighter than the atmosphere seek to rise above it. When lighter substances have reached their static plane they cease to ascend. Substances heavier than the atmosphere seek to go below the atmospheric plane; if released and left free to fall as far as they will, they do not go down forever, but only to the planes in which they find their rest points or static balance. The heaviest metal, therefore, would gravitate

to the lowest point, the next lighter above that, and so on throughout the list of all substances of which the universe is composed.

The sun is the center from which gravitate all the energies generated in it. Light, heat, and thousands of other qualities of solar and gravic energies, radiate, and consequently descend or gravitate from the solar center to the circumference. The lighter substances of the universe surround the solar center, and the arrangement and emplacement of all substances and of all planes or strata obtain from the relations of their specific gravity; they materialize at the place of their static balance, the heaviest outermost. The circle of deposition of each substance is equidistant from the gravic center in all directions from that center, thus constituting each plane a distinct sphere or shell of the environ. The material universe is a shell, composed of metallic and mineral strata; the crust of the earth is about one hundred miles in thickness, embracing a dimension of about 8,000 miles diameter. The seven metallic strata and the five mineral strata constitute the twelve foundations upon which the geologic strata of earth are founded. Mic. vi:2; Job xxxviii:4-6; Psa. civ:5; Heb. i:10; Jer. xxxi:37.

By processes of contraction and expansion these laminæ or plates beat and thus decompose and recompose each other; and by these processes they generate energies that perpetuate the stars; they are, therefore, the foundations of the stars, for without them there could be no stellar reflections. The strata of the earth's shell, therefore, are the *rakayia* or "firmament of heaven" in which the stars are set or formed. Through the reflection of energies from the sun, and through the generation and levitation of energies in the strata, and consequently by means of the firmament, the "waters above the firmament," the sea of hydrogen (the water producer), are divided from the waters beneath. Gen. i:6,7,14-17.

That the earth is "founded upon the seas and established upon the floods" (Psa. xxiv:2; cxxxvi:6) is a scientific fact. The beating, decomposing, and recomposing processes which stratify the substances of the earth's crust, obtain at the conjunction of the atmospheres and at the water's surface. Gravic energies hold in solution gold, mercury, silver, zinc, copper, tin, iron, etc., and these substances are deposited in the waters of the oceans and seas. Thus salt water holds in solution all of the so called elements of the universe, and the earth is continually being recomposed from the elements in the water. The waters thus become the support of the earth—the waters continually supplying the material, depositing the same as sediment.

The elements of these substances are derived from the actinic action of the sun's rays, as for instance, the action of the chlorine of the sun acting upon the sodium of the water, producing the saline, and from thence the calcium particles. As the chloride of sodium deposits where the solar energy meets the ozone of sodium, so gold and other substances deposit where the solar rays meet their corresponding mates in the levic energies ascending to meet the gravic energies holding the cathode gold and other solutions.

The "Hollow of His Hand" the Earth's Concavity.

Superimposed upon the seven metallic strata are five mineral strata, upon which are laid the geologic strata, comprising the soil of the earth. This makes the earth's surface concave to the center of gravity and levity—concave to the central sun. The Scriptures refer in a striking manner in several instances to the earth's concavity, indicating that its inner surface is habitable, and to the fact that we live on the *inside* instead of on the outside, as in the Lord's prayer, "Thy will be done *in earth* as it is

in heaven." More than a dozen times the phrase "in earth" is used in the Bible.

Every part of the concave earth is directly beneath the sun; every square inch of its surface is "*under the sun*." In Ecclesiastes alone the phrase "under the sun" is used more than a score of times, as Eccl. i:9,14; ii:11-22; iii:16, to x:5. According to Scripture usage, the heavens are *above* us; all perpendiculars extend vertically to the solar center, converging at the center of the earth; every tree, shrub and weed, every human being standing erect, indicates the direction of the astral center; and every minaret, cupola, dome, monument and church spire, points to the center of the universe. A surface from which all perpendiculars *converge* above it is necessarily concave.

The surface upon which the seas and oceans rest is a concavity. "Who hath measured the waters in the *hollow* [concavity] of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance?" Isa. xl:12. Applied to universal form, which is the ultimate and outermost expression of the mind of Deity, in which form are contained all the waters in equilibration, this would indicate that the *earth is hollow*. In symbolism, the hand is the ultimate of power; the universe is the ultimate and outermost expression and limit of its interior life; the surface upon which the waters rest is concave; the world in which the strata of earth are "weighed" and find their static "balance," is *hollow*. The waters are held in and consequently conform in contour to the concave surface; that surface constitutes the "bounds" with which the waters are "compassed." "He hath compassed [Heb. *chug*, encircled, environed] the waters with a bound" [*choq*, limit, boundary], (Job xxvi:10); "thou hast set all the borders [*gebulah*, enclosures, enclosed places] of the earth." Psa. lxxiv:17.

The Arc and the Chord of Arc.

The foundation of the Koreshan Cosmogony is, that any part of the earth's surface constitutes the arc of a circle, the extension of which completes the circumference of about 25,000 miles. The Founder of the Koreshan System having discovered the true relations and laws of cosmic form and function, has for twenty-five years maintained that a line at right angles to the perpendicular at a given point, extended as a rectiline, will come in contact with the water's surface at a distance determined by known ratio of the earth's curvation. The extension of such a line from the perpendicular is the *sine* of arc, the *cosine* of which completes the chord, the extremities of which extend into the water equidistant from the perpendicular. This is the absolute demonstration of the earth's concavity, and a complete corroboration of the testimony of the Bible concerning the arc and chord. That such arc and chord are indicated in the Scriptures, may be seen from the following:

"It is he that sitteth on the *circle* [Heb. *chug*, arc, compass, sphere] of the earth" (Isa. xl:22); "He set a compass [*chug*, arc, circle, sphere] upon the face of the depth" (Prov. viii:27). The words "circle" and "compass" here employed do not mean a circular line or ring set upon a flat surface, but a circular form curving in more directions than a circle upon a plane; they embrace the idea of limit, environ, arc, compass and sphere. The earth's surface is spread out upon its foundations (Isa. xlv:24), equidistant from the solar sphere.

"Where wast thou when I laid the *foundations* of the earth? * * Who hath laid the measures [environ, robes, strata] thereof, * * or who hath stretched the line upon it?" Job xxxviii:4-6. The "Man with the measuring line in his hand" (Zech. ii:1; Eze. xlvii:3; II. Ki. xxi:13; Zech. iv:10), the One that stands "upon a wall made by a plumb-line, with a plumb-line in his hand" (Amos vii:7),—KORESH, the One bringing the knowledge of the laws of cosmic form, the One making the most remarkable discovery of modern times—the fact of the cellular form of the universe, the One who, by practical and scientific application of the plumb-line and level, will "turn the wise men backward and make their knowledge foolishness" (Isa. xlv:25-28). Judgment will he "lay to the *line*, and righteousness to the plummet: and the hail [crystallized truth] shall sweep away the refuge of lies"

(Isa. xxviii:15-21); He shall stand and "measure the earth" (Hab. iii:6) geodetically, by the extension of the horizontal as "air line" or rectiline, "stretching the *line* upon it" as the *chord of arc*, in demonstration of the earth's true contour!

What and Where are the Physical Heavens?

In Scripture usage, the heavens are *above* us (Ex. xx:4; Job xxviii:24; xxxvii:3); in Koreshan Science all perpendiculars extend through the heavens, converging at the astral center. Consequently, the heavens do not surround the earth as in the popular system, but the earth circumferentiates the heavens. The heavens are spherical, and this idea is conveyed in, "He walketh in the *circuit* [*chug*, arc, circle, sphere] of heaven" (Job xxii:14); "Knowest thou the *ordinances* [*chuqqah*, statute, limitation, arc, sphere] of the heavens?" (Job xxxviii:33.) "He compasseth the heavens with a *circle*" (Apoc. Eccl. xiii:12).

There are three physical heavens, corresponding to the three heavens in another domain (II. Cor. xii:2), and these three heavens are the three atmospheres which surround the astral center and fill the intervening space between center and circumference of the earth. These atmospheres being of different density and spherical in form, do not admit of direct vision of the solar center. Like curtains (Psa. civ:2; Isa. xl:22), their expanse prevents direct view of what is beyond the limit of the outer heaven, or our atmosphere. That there are more heavens than one, is evidenced by the fact that "heavens" (plural) is used in the Bible more than one hundred and twenty-five times.

The heavens contain the energies of the universe; they occupy the space through which the energies generated in the great galvano-magnetic battery levitate and gravitate; the heavens contain in the sun, moon, planets and stars, which are supplied and maintained by the ascending or levic energies; the energies of the heavens are levitated, or heaved up; and consequently, the "heavens" are what the term implies—*shamayim*, which means "heaved-up things." They are lighter than the earth, and hence are above it, the substances of which the heavens are composed being emplaced according to their specific gravity and levity. The limit to which these substances levitate is the center itself; the atmosphere surrounding and contiguous to the solar sphere is the highest heaven, and our atmosphere the lowest. The *motion* of the heavens according to the Scriptures, may be seen in their relation to the sun, moon and constellations.

Sun, Moon and Stars---Their Location and Motion.

The Koreshan System maintains that the heavenly bodies move in orbits, revolving with the heavens in twenty-four hours. The Scriptures also, in their references to the orbs above us, invariably teach the revolution and movement of these "lights" in a stationary earth. Two great lights were made to rule the day and night (Gen. i:16,17; Psa. cxxxvi:8), the sun, moon and stars being, *not* great worlds, but centers of combustion, in which there is generated and from which radiates light to shine upon the earth. The revolution of the sun, *not* the rotation of the *earth*, is the cause of the alternations of light and darkness upon the surface of the shell. The meaning of the word sun, from the Hebrew *shemish*, is a ministrant. "Let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years" (Gen. i:14; viii:22); "He appointed the moon for seasons, and the sun knoweth his going down" (Psa. civ:19).

The central sun being the positive pole of the great universal battery, is the father of light, while the moon, the circumference, the shell of the earth itself, the negative and receptive form, is the mother. Through the refractive powers of the atmospheres, the central sun is projected (refocalized) upon the upper stratum of our atmosphere. The central sun is *projected* from the center to its outermost focal point, forming the *visible sun*. The moon we see is projected or reflected from the great concave mirrors, the metallic strata in the circumference, forming the lunar sphere of force in the physical heavens, a sphere of crystallic energy, upon which is implanted the picture of the earth's surface; the visible moon is a gravo-sphere or X-ray picture of the crust, hence we see light and dark places upon it, produced from the earth's surface and the geologic strata. The *real moon* is the *laminæ* of the *earth's shell*, hence the Scriptural expression, "Round *tires* like the moon" (Isa. iii:18). The sun is the center, the moon the circumference; the *image* or focalization of each we see in the physical heavens. The moon does not shine borrowed light directly, as in the Copernican system; the sun and moon are *two* great lights; each shines a light of

its own, the light of the moon being derived from thousands of qualities of solar energies after utilization, transmutation and metamorphosis in the great shell.

That the sun, moon and stars are in motion, the Scriptures emphatically declare. There is no more striking illustration of this fact than in the well-known incidence of the stopping of the sun by Joshua (Josh. x:12,13). It is obvious that if the sun were not in motion, the narrative is either ridiculously false, or symbolism has no fundamental relation to material things. If the sun stopped for a whole day, it was in motion previous to its standing still; when the sun began motion again it "went down" and the day was ended. From that day until this it has had an habitual motion in its orbit. Referring to this incidence the prophet said, "The sun and moon *stood still* in their habitation" (Hab. iii:11); "Did not the sun *go back* by his means?" "In his time the sun went backward" (Apoc. Eccl. xlvi:1; xlviii:23). A similar occurrence is found in II. Ki. xx:11, "And he brought the shadow [of the sun] ten degrees backward, by which it had gone down in the dial of Ahaz." Also, "So the *sun returned* ten degrees, by which degrees it was gone down." Isa. xxxviii:8.

The movement of the heavens and the orbs they contain may be seen in the sublime 19th Psalm: "The heavens declare the glory of God, and the firmament sheweth his handiwork. * * Their line [meridian] is gone out through all the earth [passing over every part of the surface]. * * In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to *run* a race. His *going forth* is from the end of the heaven, and his *circuit* (Heb. *tequphah*, revolution) unto the ends of it." Also, "Swift as the sun in his *course*." Apoc., I. Esdr. iv:34.

The phenomenon of sunrise, as explained in the Koreshan System, is *not* caused by the rotation of the earth, causing the sun to rise up above the convex surface, as in the Copernican system, but that the sun cuts our sphere of vision, and thus bursts into view. A critical analysis of the words used in the Scriptures with reference to sunrise and sunset will reveal the fact that in this, as well as in all other features of cosmic science, the Koreshan Cosmogony is in harmony with and corroborative of the Scriptures. The Bible does *not* convey the idea that the sun *ascends* in the morning and goes down or descends in the evening, but that it comes into view, as in Eccle. i:5: "The sun ariseth [Heb. *zarach*, bursts forth], and the sun goeth down [*bo*, goes in], and hasteth to the place where he arose" [*zarach*, bursts forth]. With reference to sunrise, this word *zarach* is used in the Bible scores of times, as in Psa. civ:22; Jonah iv:8; Nah. iii:17; Job ix:7; Gen. xxxii:31. Also, "The sun shall *come forth* on the earth." Apoc., Jud. xiv:2.

Likewise, sunset in the Koreshan System is corroborative of the correct usage of the Scripture terms employed in reference to this phenomenon. The sun passes beyond the sphere of vision and goes into obscurity, it *goes out* over the earth beyond the sea of hydrogen and arc of the heavens. Wherever the words "go down," and in some places "set," etc., are used with reference to the sun at evening, they are translated erroneously from the Hebrew word *bo*, which means to *go in*, as in Gen. xv:17, "When the sun went down" [*bo*]; also in Gen. xxviii:11; Ex. xxii:16; Deut. xxiv:15; Josh. x:13, and many others. Also in Mark i:32 and Luke iv:40; "And at even when the sun was *set*" [*bo*, to go in, not go down].

To determine its accuracy, the Bible must be tested, *not* by the current and popular *fallacy*, but by a system of science, the fundamentals of which are susceptible of absolute demonstration. The Koreshan System *alone* scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and expositor!

WHAT IS ON THE OUTSIDE?

Consideration of a Common Objection Urged Against the Cellular Cosmogony and Its Demonstration of the Limitation of Space.

In the popular system of astronomy, space is considered *il-limitable*. It is held that in any direction one can go billions of miles on an imaginary journey without reaching a limit, and that there would be nothing to obstruct a body moving forward—if not impeded it could go on eternally. In the usual view, there are no bounds whatever to space. They say if it be sup-

posed that there be any bound, billions and billions of miles from the earth, it would but mark a place beyond which there would be as much space as on this side of it—and more, for it is eternal. Therefore, it is claimed, there is no barrier to direction; if we endeavor to strain our imagination and stretch it to the utmost, we can never conceive of the vastness of infinite space.

The modern scientific mind having been licensed by a fallacious conception of the universe, to multiply the dimensions of the whirling mass of worlds, now proclaims the belief in the illimitability of creation; that infinite space is filled with worlds and worlds, and systems and systems; that suns revolve around suns, and systems around systems. "This," says Dr. Dick, "is a comparatively new idea, derived from our latest sidereal investigations, and forms one of the most sublime conceptions which the modern discoveries of astronomy have imparted," in contemplation of which he says, "we are absolutely overwhelmed and lost in the mighty abyss of being."

The mind filled with such vagaries finds it difficult to conceive of the universe as being a limited sphere 8,000 miles in diameter, the shell of which environs, circumscribes and circumferentiates all that exists and all that is. It is difficult to bring the mind in from wandering into *nothing*, to rational contemplation of things that are, and so strong is the disinclination to view the universe as it really exists, and apply the principles of logic, analogy and synthesis that are contained in the Koreshan System of ratiocination, that refuge is sought behind the question, "What is on the outside of the earth if we live on the inside; space is illimitable, and why is it not utilized and filled with worlds?"

One of the inexpugnable factors of existence is form, and a necessary factor of form is *limitation*. The universe, by virtue of these essential properties, is necessarily limited, and its dimensions cannot be measured—they cannot extend, beyond the boundary of its existence. The universe occupies space; that is, it possesses space. It possesses *all* the space there is.

But space does not mean nothing nor emptiness; space is dimension, extension. Dimension is a general property of form, and limitation is a *specific* characteristic of dimension. Therefore, beyond itself the universe does not extend, neither does the space it occupies; outside of itself the universe has no dimension, and consequently, outside of the universe, there is no space. Space is applicable only to things existent; it does not mean vacuum; it does not refer to nothing. Illimitability is not a property of matter, and does not belong to it. Space is confined to the universe; it is bounded and enclosed. Space and existence are co-extensive.

We are asked, What is outside the boundary of space? *Nothing*. It is impossible to get beyond where there is anything. There is nothing beyond the limit of existence, for, logically, there can be no existence where there *is* no existence. How, then, can space exist, as a fact, where there is no fact, and where existence ceases to extend. Space is extension. Natural things have extension and dimension. Where there is nothing there is no extension nor dimension nor direction, and consequently no space. But is not space *everywhere*? Certainly—but what is a *where*? Where is location, place, situation and position. There can be no place nor location except in relation to something, and consequently where there is no something having existence there can be no where. There are many wheres everywhere where there is anything, but there can be *no where where nowhere* is, and where all is nothing!

But how far does nothing extend? It does *not* extend. It requires *something* to have extension; nothing is not capable of having any extension. If so, how large is nothing, and what are its dimensions, and where are its center and circumference? Nothing has none of these properties; therefore, nothing is *neither large nor small*. But how far is it from the limits of existence to where something else exists? in other words, how broad is the gulf of nothing? Nothing has no breadth nor dimensions, and hence in nothing there is *no distance* nor direction. The qualities of nothing cannot be determined, because there is nothing there to be determined. It *cannot be measured*, because there is nothing with which to measure it, for it is impossible to measure nothing with nothing or with something, and it would be

nothing if it were measured; this being the case, it could not be ascertained *what* was measured, or *how much* of it was measured. When the mind undertakes to imagine how far nothing would be nothing, it undertakes to go into nothing in the endeavor to penetrate something where there is nothing to be penetrated; it endeavors to sail in imagination in a direction where there is no direction and nothing through which to sail, and to seek to project something into nothing where there is nothing into which to project anything!

Within the universe we find substance; the two general conditions of universal substance are energy and matter. Energy is matter dematerialized, and matter is energy reduced to a state of materialization. Everything in the universe has its opposite; every form has its co-ordinate form, and every function has its corresponding function, and its opposite function. The law of antithesis pervades the whole; the laws of co-ordination, antithesis, and correspondence are applicable in every domain. There can be no darkness where light is impossible; cold cannot be where heat cannot be produced. There could be no such direction as up, were there no such direction as down. The various qualities and characteristics of material things, and the various qualities of energy in all the domains and spheres of universal activity, are necessarily applicable to being and existence; they have *no* application whatever to things which do not exist and which are not.

Outside of the universe, and hence outside of the shell environing the same, some endeavor to conceive that there is darkness. Darkness is a quality of substance; it is *not* a quality of *nothing*. Where there is nothing there is not even *darkness*; nothing is *neither* light nor dark, it is *neither* hot nor cold. It is not even cold on the outside of the shell of the earth, because in nothing *temperature* is impossible. There is no color there; nothing cannot have any appearance—it cannot be seen, it cannot be perceived, because there is nothing there to be perceived. In nothing there is no order nor disorder; in nothing there is no condition, no arrangement, no vacuum, no chaos, no law, no cause, no effect, no weight, no gravity nor levity, no substance of any kind, degree of quality, and no phenomenon.

It is logically impossible to conclude that nothing is eternal. Inasmuch as it cannot be measured, the minds filled with vagaries are at liberty to have as large ideas about that which is not as they can; but we do not think it just for a class of minds to consider us fools because we say that space is limited, and because we cannot see nothing in the way they wish us to see it, when there is nothing outside of the limits of existence to be seen, described or explained! We have enough to do to think about things which are, without trying to penetrate that which is *not*, and endeavoring to comprehend that which cannot be comprehended; for *how* can we comprehend that which is not, and which has no quality, no substance, no form, no center nor circumference, no entity, identity—nothing to think about, nothing to describe, nothing to conceive?

If we undertake to conceive an idea about nothing, we find that it is *nothing* when it is conceived. There is nothing on the outside. The universe *fills all space*, and *all space fills the universe*. The universe and the space it occupies are *limited*, outside of the boundaries of which there is nothing. "But is there not *room* for other universes on the outside—could there not be millions of other spheres outside the shell in which we live?" No; there is no space, direction, extension nor dimension in nothing, and consequently *no room* for anything outside the earth's shell. There is room for something in anything; there is *no room* for *anything* in *nothing*. It is impossible to create something out of nothing; it is impossible to reduce something to nothing, or put something into a state of nothing, for there is *no state* in nothing; and it is just as impossible to place something *in* nothing where there is nothing *into* which to place *anything*.

What holds the earth up? It is not held up—the earth is down—everything is "under the sun." The meaning of the word substance is to *stand under*, everything in its static balance is beneath the center; hence everything is *suspended* beneath the center, everything gravitates from the center, everything depends upon the central point; it is the point of limitation of space interiorly, the exterior limit being the circumference. The central point is *not a thing*. "He stretcheth the north over the empty place, and hangeth the earth upon *nothing*." Job xxvi:7.

The earth has no orbital motion; "it cannot be moved;" there is *no other place* than the place it occupies, into which it

could be moved. There is nothing on the outside to attract it, and hence it is *not* nor can it be attracted or pulled out of the *only* place there is. "But the earth revolves once in 24,000 years? Does it not turn in *something*?" Yes; but it *cannot* turn in *nothing*. It *turns* in its *own place*, in its *own space*, and in its *own self*. That is the meaning of the word universe, from *unus*, one, and *vertere*, to turn. The universe *turns*, and turns in relation to *nothing else than itself*; it *turns in itself*. There is no other material world; the meaning of the word implies only *one*, and that one is *all there is*; there can be no more.

CONVEXITY DISPROVED.

Facts of Observation Over Long Distances, Shown to be Impossible on a Convex Earth.

The Old Geodesy Full of Difficulties.

We are sometimes asked, Why if the earth is concave, have not geodesists encountered such facts as would suggest to them the idea of the concavity? In the articles already published in this department, on the subject of geodesy, we have shown wherein they have failed to apply the means of discovery of the earth's true contour. Depending, as they have, upon *appearances* and not upon facts of exact mechanical test, the fact of the earth's concavity has escaped them. But they have often met with difficulties which are inexplicable upon the basis of their assumption; they are well aware that *something* is wrong; but the public is *not* so well aware of the methods they employ to evade the same and to give their work the appearance of exactness. The people at large have come to consider the so called science of geodesy of the present day to be the most exact science possible. But such is far from being the case.

When we come to compare the measures of meridional arcs made in various parts of the earth, the results obtained exhibit discordances far greater than what we have shown to be attributable to errors of observation, and which render it evident that the hypothesis (of flattened rotundity), in strictness of its wording, is untenable.—Herschel.

These measurements are the most correct that perhaps have ever been made on the face of the earth. Men of the greatest skill have been employed; instruments of the most perfect construction have been used; every precaution has been adopted to avoid error, and all that science could do has been done.—Capt. Drayson, R. A.

After a century and a half of unsuccessful calculation, analysis is still seen toiling to invent empirical formulas for the purpose of establishing a tolerable accordance between the geodetic measurements of today and those of yesterday.—Von Gumpach.

If, after science has done *all it can do*, it has failed to establish that for which it has so long been seeking—the shape and size of the earth; and if the exact form of the earth must be first obtained before astronomical calculations can be accurately made, where, we ask, are the *proofs* of the earth's convexity, and where is the *accuracy* usually attributed to astronomical "science"? The masses conclude that the measurement of the distance of the sun from the earth, made upon the basis of the "least squares," must surely approximate the true distance. But what are "least squares"? If there are "least squares," may there not be "greater squares"? If the people were aware of the *meaning* of "least squares," their faith in the boasted accuracy of the old system would be greatly shaken. Geodetic "least squares," according to Webster, involve the "method of deducing, from a number of *discordant* observations of a phenomenon, the result *most probably* correct, namely, the result such that the sum of the squares of the difference between it and the several individual observations or results shall be the least possible." Thus, geodesists, finding very *discordant* observations coming in direct conflict, undertake to deduce a basis which shall be the sum of all their errors, and which is practically the establishment of an uncertain foundation for their so called *exact* mathematical calculations of the size of the earth and the distance to the sun!

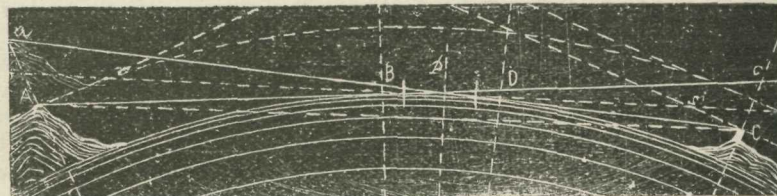
A Prominent Geodesist Notes Facts Which he is Unable to Account For.

Geodesists do encounter facts which are antagonistic to the theory of convexity; but fertile imagination can always invent

hypotheses with which to divert the mind from the proper channel of conclusion. If they meet with a difficulty which cannot be explained in accordance with known laws, it is attributed to some extraordinary *freak* of refraction; if they see twice as far over the earth's surface as the calculated convexity would admit, it is a mirage. So, *inexplicable* things in modern astronomy are attributed to some *unknown* power, thus putting all their ignorance in one mass and calling it God!

On the primary triangulation of the Great Lakes, three lines, respectively, 100, 93, and 92 miles in length, were observed across Lake Superior, which could not have been done except that the refraction was found sometimes to exceed twice its average amount. The line from station Vulcan, on Keweenaw point, to Station Tip-Top in Canada, was 100 miles in length. The ground at station Vulcan was 726 feet above the lake, and the observing station was elevated 75 feet higher, making 801 feet above the surface of the lake. The station at Tip-Top was 1523 feet above the lake, the observing tripod being only 3 feet high. From the usual table of refraction, we find that the line of sight from Vulcan would become tangent to the surface of the lake at a distance of 37.4 miles, and that from Tip-Top, at a distance of 51.5 miles, thus leaving a gap of about 11 miles between the points of tangency, for ordinary values of refraction. If the interval were equally divided between the two stations, and these raised to the requisite height, we would find from the table, that Tip-Top would have to be elevated some 340 feet, and Vulcan, some 260 feet. Since this was not done, we must conclude that an occasional excessive value of refraction was sufficient to bend the rays of light by about these amounts in addition to the ordinary curvature from this source. In other words, the actual refraction when one of these stations was visible from the other, must have been more than double its mean amount.—Johnson's "Theory and Practice of Surveying," p. 435, chap. on "Geodetic Surveying."

That the relations of the above stations and the summit of the arc, may be clearly seen, if the lake were convex, we have represented them in the accompanying diagram; and that the difficulty may be appreciated, we give some additional figures.



In the diagram, A represents the highest point of the station Tip-Top, 1523 feet above the lake level, and C, the top of station Vulcan, of 801 feet altitude. The distance between the two points is 100 miles. A line of sight crossing the perpendicular at right angles at A, and extending from A across the lake 100 miles, would run *above* the other station, to the amount of the declination for 100 miles, 6,666 feet, plus the altitude of A, 1523 feet, or 8,189 feet; from C, the line would run *above* A, the amount of the declination, plus 801 feet, or 7,467 feet. A straight line connecting the tops of the observing stations, would cut off a *segment* of water and earth over 700 feet in depth, the arc of which segment would be nearly 60 miles in length; in other words, the summit of the arc would be 700 feet higher than the tops of the stations!

The horizon from A, at an altitude of 1523 feet would be at B, at a distance of 48 miles; at that point the line of sight would become tangent to the water, leaving 52 miles between B and C, the declination for which distance is 1,804 feet; hence, the line of sight extending to C would be 1,003 feet in *excess* of the altitude of station C. From C, the horizon would be at D, 35 miles distant, leaving 65 miles intervening between the horizon D and station A, the declination for which distance is 2,819 feet, so that the line of sight extending to A, would have an altitude of 1,396 feet in excess of the altitude of A, the station Tip-Top. In other words, without considering refraction, A, to be seen from C, would have to be elevated 1,396 feet *higher*, to A; and C, to be seen from A, would require an elevation of 1,003 feet *higher*, to C. The horizon points, it will be noticed, are about 17 miles apart.

Now, if we apply the table of refraction given in Prof. Johnson's work, it would cut down these figures to about one seventh of the entire altitude of A and C, making A still 901 feet higher than A, and C 751 feet higher than C. Thus according to the same table of refraction, the requisite height of the stations, in order to be seen from each other, would have to be elevated at the same time—A, 340 feet and C, 260 feet. The usual reader may draw his own conclusions from the facts furnished by a prominent geodesist, which he himself is *unable* to explain on the basis of convexity, in accordance with tables of refraction deduced from long series of observations.

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